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The Methodist Woman

THE Methodist Woman

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IN THIS ISSUE

Cover pictures of National Student Conference, Urbana, Illinois (photographs by Neyland Hester):

(Top) The conference brought together Miss Ching-wen Hu, Washington, D. C., Dr. T. Z. Koo, Miss Grace Wu, Scarritt College, and Miss Amber Van, missionary to China who is now studying in New York City.

(Middle) Miss Catherine Williams, from Dillard University in New Orleans, introduces Miss Louise Newberry, from Bethune College in Daytona Beach, Florida, at the "Americans All" tea.

(Bottom) Soon to sail for India for the first time, Miss Dorothy Bearden, Tyler, Texas, meets Miss Zillah Soule, Jubbalpore, India, during one of the teas sponsored by the Woman's Societies of Christian Service of the Champaign and Urbana churches.

Dr. Hachiro Yuasa, former president, Doshida University, Japan.

Betty Jane Thompson, editorial assistant Woman's Division of Christian Service.

Helen K. Kim, president Ewha College, Seoul, Korea.

Mrs. Etta Potter, Alma, Michigan, member Woman's Society of Christian Service.

Mrs. Ottilia de Oliveira Chaves, president of the Woman's Missionary Society, South Brazil Conference.

Miss Violeta Cavallero, graduate Crandon Institute, Montevideo and Union Theological Seminary, Buenos Aires.

Mde. Ester B. de Hernandez, Chihuahua, Mexico.

Antonia Valles, teacher Spanish, George O. Robinson School, San Juan, Puerto Rico.

Hermann N. Morse, president Home Missions Council of North America.

ASK YOURSELF

1. "Towering above the wrecks of time, the Cross stands radiant . . . ." Comment.

2. "The world indeed became 'one world' at the Roll Call of the Nations." Where did this take place?

3. Re-opening of a famous college. Where?

4. "It is my first Christmas tree in five years." Where did this happen? Tell the story.

5. "Three young Japanese girls are now making their home at the inn . . . . and are making a real place for themselves, not only as loyal Americans, but as real contributors to the best in the life of the home." Comment.

6. "Many things have been happening in the Korean community since Pearl Harbor." Explain.

7. "Refugees are perishing on the roads from Poland to Germany 'in a march of death not unlike Bataan.'" Explain.

Gedge Harmon

THE FELLOWSHIP OF THE CROSS

In this crucial hour of human history, Christians everywhere in the world are compelled to rescrutinize their basic faith and hope. Needless to say, God's truth, and God's truth alone, is sufficiently potent to guide baffled humanity through this period of titanic world transformation.

What, then, are unique, intrinsic, and fundamental in Christianity? To my way of thinking, the answer is, without doubt, Christ and his Cross.

The Cross is the symbol of Christian truth. It stands for the reality of realities—eternal God, Father of all mankind. It reveals the essential nature of God —love. That this love is revolutionary in technique, redemptive in purpose, creative in potency, and eternal in validity is most convincingly demonstrated by the Cross of Jesus Christ.

Christian love is selfless, long-suffering, perseveringly kind, consistently forgiving; therefore always reconciliatory, primarily peacemaking, and sacrificially peace-preserving. Love is rigorously self-critical, but generously tolerant of human frailties. It does not judge others complacently, but trusts in God's righteousness. Neither does it waste its moral energy in condemnation of evil-doers, but leaves vengeance to the wrath of God. Love saves. This is the spirit of the Cross victorious.

Towering above the wrecks of time, the Cross stands radiant with the prophetic promises of a new heaven and a new earth. To be a Christian is to belong to this fellowship of the Cross. And in the fellowship of the Cross is the hope for the creation of a new Christian world order.

By **HACHIRO YUASA**

THE CRISIS OF OUR TIME

By **BETTY JANE THOMPSON**

A STUDENT CONFERENCE? What good will it do? Why are we here, anyway, when we know that as soon as we get back home we will be caught in the same old pattern of life that will keep us from doing the fine things we propose here, when we know that we as individuals can have no weight in righting the unhealthy conditions we find in the world?

Thus the "skeptic" in the opening worship service voiced his fears, doubts, longings lurking behind the enthusiasm and the hope of the delegates to the National Methodist Student Conference, in Urbana, Illinois, December 28, 1945 to January 1, 1946. This was the third time that Methodist students had come together for a national student conference.

But the voice of the "skeptic" was not the only voice heard. Through the voice of the 1941 Urbana delegate, the conference worship committee, headed by Mrs. Joe Brown Love, director of the University of Illinois Wesley Players, and Miss Clarice Bowman of the Board of Education, challenged Methodist students and their leaders—1,513 from forty-two states—to find in the discussion of the theme, "Christianity Meeting the Crisis of Our Time," that which would enable them to return to their campuses and communities to report this meeting through effective lives rather than through words.

"All one people . . . I believe." These phrases, repeated many times in the worship service in the closing moments of the conference, were more than resolutions, calls to action, findings. They were the reaffirmation of faith—in God, in man—and the rededication of lives to Christ and his way of life on the part of all those at the conference.

"We are all one people," sang Roland Hayes, accompanied by Reginald Boardman, in his sermon in song, included in the concert especially for the conference, and his audience knew what he meant for they were having at that moment an adventure in living "as one people." Here were students and their leaders living and studying and working together. Here there was no question of the color of a person's skin. For some this was a strengthening of their faith in the workability of the ideal of world brotherhood. For others it was a new experience. "Why, they're just like us—I have to stop and make myself remember when I'm walking down the aisle with them that their skins are black," exclaimed one delegate.

The world indeed became "one world" as the Roll Call of the Nations, presided over by Mrs. J. D. Bragg, Woman's Division President, brought together missionaries and nationals from seventeen countries as at the international teas, given by the Woman's Societies of Christian Service of the Champaign and Urbana churches introduced conference attenders to customs, folklore, and foods of the world. At the teas one became better acquainted with flute-playing Dr. T. Z. Koo, Chinese Christian leader and secretary of the World Christian Student Movement; Dr. Eddy Asirvatham, political science professor at Madras University in India, whose observations on student life and customs in India and the United States brought chuckles from the students; Bishop Newell S. Booth, who spoke on African folklore; and the missionaries and nationals.

The presence of fraternal delegates from other denominational groups and messages from Dr. Toyohiko Kagawa in Japan and Bishop Berggrav in Oslo, Norway, graphically illustrated power in Christianity that crosses any bar or line.

Contrasts to these scenes, the sharp warnings of Dr. Asirvatham and Dr. Benjamin Mays, president of Morehouse College in Atlanta, pictured the color question as one of the major crises of today. Said Dr. Asirvatham: "As long as you have racial discrimination in your country, you are a hindrance to Christianity in my country." Charging that it is a permanent handicap to have an African or Asiatic background, Dr. Mays added: "The colored peoples and the Jewish peoples are desiring and insisting that they are human beings and that they be treated as equals, and that is what is being fought by the whites. These tensions are aggravated by science which has affirmed what Christianity has held by faith for centuries. These peoples can scarcely want less than they have now because they can scarcely possess less than they have now."

Mrs. J. D. Bragg, Woman's Division of Christian Service President, pauses in the lobby of the auditorium after a conference session

A crescendoed motive is the "I believe" from Dr. Koo's simple, clear-cut declaration of faith in God whose continual presence enables man to meet and triumph over emergency. "After three years of suffering, hiding from the Japanese, I can still say with the prophets of old, 'I shall fear no evil for thou art with me'—I shall suffer, yes, but I shall not fear." Here, too, is his penetrating, searching question: Upon what do you base your belief in God—personal knowledge of him or secondhand intellectual ideas, do you know him or are you playing with shadows?

In the phrases "as one people . . . I believe" is reflected the Watch Night Communion service held immediately after the breath-taking organ recital by Richard Ellsasser, nineteen-year-old artist and student at Boston University School of Theology. It was the careful planning of Dr. Paul Burt, pastor-director of the University of Illinois Wesley Foundation, and his staff and students that made this one of the high points of the conference.

"Whatever you do with Jesus, you can never forget him," Dr. W. A. Smart, of the Emory University School of Theology, asserted in answer to the question "What Shall I Do With Jesus?" "Act as if it is your task to help keep his dream alive," he suggested, and commented that criticism of the church is a compliment because it shows that people depend upon the church for spiritual guidance. Opening the conference, Bishop G. Bromley Oxnam, of the New York Area, underscored the declaration made by P. A. Sorokin in his *The Crisis of Our Age*, one of the study books for the conference, that moral habits and attitudes must follow the rules of the Sermon on the Mount when he insisted that the only answer to "The Crisis of Our Time" is a full surrender to Christ.

Director of Methodism's New Life Movement, Dr. Albert E. Day, said at the Sunday morning service that the indispensable person in the world today is not any one outstanding individual or leader but man, the citizen, and that behind man as challenger and encourager stands Christ.

Coupling the birth of Christ and the dropping of the atomic bomb on Hiroshima as the two most important dates in history, Dr. Georgia Harkness, professor of applied theology at Garrett, felt that the source of the crisis was the lack of understanding on the part of the Christian laymen of the meaning of the Christian gospel, and Dr. Walter Muelder, dean of the Boston University School of Theology characterized the crisis partly as a conflict between the American dream and the American habits of living, pleaded for a motive that will drive men to seek to develop material things for the benefit of all rather than for the few.

Not new is the crisis, Dr. Edmund Heinsohn, minister of the University Methodist Church in Austin, Texas, reminded the students and pointed to the fact that the church has been meeting crises throughout history, and Bishop Ralph S. Cushman, of the St. Paul Area, and Dr. Roy Burkhart, minister of the First Community Church in Columbus, Ohio, declared that the church must help people meet more adequately the crises in their personal lives, that the church must take a more active part in, and feel a greater responsibility for, the community.

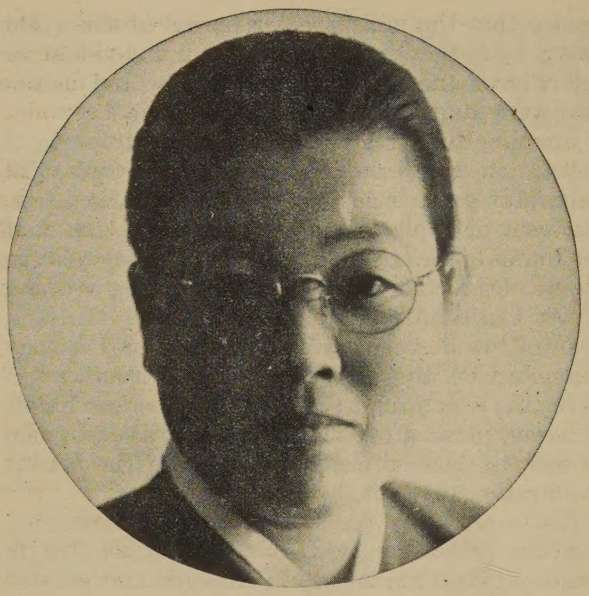
The students are seeking to work through the church not only in their home communities but in the world community was evidenced by the questions put to Bishop Booth; Dr. Don Holter, president of Union Theological Seminary in Manila; and the Personnel Secretaries of the Board of Missions and Church Extension. The repeated "Is there a place for me?" boosted the spirits of the church leaders seeking qualified persons to answer the great number of calls from the home and foreign mission areas.

e photographer catches the group in a moment of deep centration and thoughtfulness as Dr. Eddy Asirvatham of India speaks

Mrs. Clarence Nordling offers a cup of tea to Miss Audrey Taber. At extreme right is Miss Hilda Swenson, fraternal delegate to the conference from the Student Volunteer Movement

EWHA COLLEGE SURVIVES WAR

By **HELEN K. KIM**



Helen K. Kim, *President*

THIS IS GOING TO BE only an attempt to tell you some of the many things that happened to our Ewha College in Korea during the war while the communications were all cut off.

Academic Work—Our college work was allowed to continue even after the war started in the Pacific. Certain measures such as the following were taken by the educational authorities: Exclusive use of the Japanese language as the medium of instruction in classrooms as well as the medium of expression in everyday life all over the campus; reorganization of the faculty and staff by increasing the number of Japanese and by putting them into responsible positions; and the complete abolishment of all religious instructions and activities.

The educational authorities kept finding fault with our work and ordered another complete reorganization in the spring of 1943. The literary department course was changed from the English to the Japanese major, and a great deal of Japanese language, literature, and culture courses were increased in all departments. In spite of these changes student enrollment increased and we began this academic year in April, 1943, with the largest student body we have ever had—about 650.

In December, 1943, the sudden order came to stop all regular college work and we were told to start a short course for the entire student body from January, 1944. The students were asked to volunteer and take this short course which was to prepare them as leaders and teachers of rural women and girls. Their mission was to teach the village women the Japanese language, about the war and how to co-operate for the war. The authorities were almost sure that our girls would not volunteer. That would give them an undeniable proof that our education was anti-Japanese, while, in turn, it would give them a legitimate reason for closing down our college. Nobody told our girls, but they knew it. They were willing to make the sacrifice and as many as 350 came back and surprised everybody. These 350 strong sustained the life of the college. On March 25 they graduated and by April 10 almost all of them took posts all over Korea. They saw other possibilities in their contacts with rural women besides trying to carry out their official mission. All our Ewha constituency is forever indebted to these 350 heroic young souls.

In April, 1944, we were told to recruit students only to this course. By the end of April we got about forty-five girls and started the year's work. All through April we planted about five thousand small trees all over our hillsides. The authorities used government channels and brought us about one hundred more students by the end of July. We graduated 140 in March, 1945.

By this time a difference of opinion arose among the educational authorities and we were told to reopen regular college courses of a wartime nature. So in April, 1945, we started a three-year course in public health and nursing, a three-year course in child care, renewed the K-T course, and continued the one-year course for rural leadership training. Over four hundred students enrolled and the campus became quite alive again. We finished the first term and closed the college for the summer vacation on July 20, 1945.

Buildings and Grounds—On the whole they are intact, except the general run-down condition plus the marks left by the Japanese army. We managed to keep the army out until last March. They took the gymnasium first, then the Kg Building, then part of the music hall. About that time I got busy and started a hospital in Pfeiffer Hall. Times were getting tense and ordinary school work could not keep the army out. Having started a course in public heath and nursing it gave us an excuse for starting a hospital. I don't know how many Japanese army officers I refused by the sheer strength of having the hospital. The dormitory was also kept from occupation. "Longview,"

which used to be the Western Faculty Residence, is also intact. About October, 1943, requests began to come again from the army, so I declared it to be the president's residence and moved into it, staying there ever since.

Finances—So many of you know well that the annual subsidy from the co-operating boards and the interest from the Pfeiffer endowment in New York covered over half of our current expenses up to the time when the missionaries had to withdraw from Korea. The feeling of terrible loneliness and helplessness that I felt when this happened is something I will never be able to forget. The day when I bade farewell to the missionaries at Chemulpo and came back, my eyesight got actually dim as I entered the campus.

Strict measures of economy have been pursued in our financial policy. No debt or death was my strong determination, for I knew how dangerous it would be for the flickering wick of our institutional life, if I incurred debt in addition to its already too many adversities. The staff co-operation in this matter was marvelous. It has meant being overloaded and underpaid, but everybody was willing to endure the hardship. What they gave to Ewha cannot be paid back by any human beings, only God can reward them. Without their sacrifices our strained finances could not have stood the test. Then the parents and patrons helped generously over the tight places. And I am happy to be able to report to you that up to the present we do not have a single penny borrowed for current work.

All our equipment is still held intact also. So what you have given us in the past is preserved during the war and used already to a great advantage after the war, still enjoying the prestige of the best-equipped college for women.

The Present and Future—After the liberation of Korea, all the former courses of study that had been stopped by the Japanese were restored. The new course in public health was changed to a medical course, and courses in pharmacy and in fine arts were started anew. We made the beginning of growing Ewha College into a university.

When we reopened the college on October 22, we had to use the gymnasium floor to seat all the students. We have about nine hundred, and all the buildings are full. We have over sixty girls on the waiting list to get into the dormitory. We have a very fine faculty of about fifty people.

Urgent and Immediate Needs—In the way of personnel, both to relieve the present staff as well as to get ready for next year, we need all our former missionary faculty members back at the earliest possible date. And as soon as you can recruit, we need at least one specialist for each of our new courses—medicine, pharmacy, and fine arts.

I want to thank you and your people for the precious gift of freedom and independence that your army has brought to us. Untold sacrifices are behind this gift and we want to be worthy of it.

: Scene on athletic field. Bottom: Faculty and staff, Ewha, prior to war

FROM LETTERS TO HOME SECRETARIES

(Home Secretaries in regular staff meeting consider the many problems which come to them in connection with their visitations on the field and through letters.—B. S. B.)

Deaconesses Serve

A DEACONESS of long standing, Miss Katharine Maurer, has worked with the United States Government in another capacity for thirty-five years. At the Immigration Station, in San Francisco, California, she has seen many changes in time and occasion. She writes: "And yet, as I thought of all who had passed our way and these of today, the old familiar pattern of need and supply of comfort, consolation, inspiration, and cheer, remains unchanged—its closely woven threads growing more lustrous each passing year. Since the detainees have not yet been transferred to the new quarters, the trips to Sharp Park Detention Camp continue. There is still much coming and going at the camp—principally Mexican agricultural and railroad workers who have breached their contracts. Only a few Germans remain, some Chinese, and the usual international group.

"This week a deportation party composed of Italians, Greeks, and Egyptians is leaving. (She then describes the quantities of luggage they have to unpack and repack, and all the things to be done to conform with government regulations.) As I move among this throng I wondered what impressions of America these people were taking back with them in addition to their material possessions. They were keenly interested in the distribution of the Scripture portions and received them with appreciation. It was an opportunity not to be overlooked. *May his Word point the way out of the confusion and chaos awaiting many of them.*

"The women have been wonderful in their generosity and loyalty and we had a beautiful Christmas observance with our detained folk. I found the Javanese and Samoan boys very artistic in decorating a tree. A young stowaway was so anxious to help, 'it is my first Christmas tree in five years.' Of course he helped. We had a large Mexican group who sang beautifully to the accompaniment of guitars. An older man was deeply moved as we sang the old familiar carols, and wiped the tears from his eyes unashamed. One of the international group, a Canadian war veteran, wrote a fine letter of appreciation expressing his thanks for 'our first Christmas in peace in six years,' signed by each member of the group. Soon the Christmas-tree ornaments will be carefully wrapped and laid away for another year, but I am sure the significance of our observance and the impression made will abide and will be included in their daily living."

A Home Away From Home

The open door has been found by many girls who were strangers in cities as they approached the superintendents of Esther Halls and homes for young businesswomen. Such homes are boarding homes—yes, but a boarding home plus—the plus standing for Christian. The vesper service is one outward symbol of this phase of life in the home as the girls meet once a week to sing the hymns of the church, to listen to a brief message, and to unite in silent prayer for loved ones in danger on some far-flung battle line. Missionaries and others, from Turkey, Africa, China, and the Philippines have been present in some of the homes to tell of the needs in these countries. In one home, the secretary of the board who is a member of the Pan-American Union, brought a student from Costa Rica and a soldier's wife from Cuba.

The vesper group was the one to whom an appeal was made when the home was asked to open its doors to the returning young Japanese-Americans. One of the girls remarked that surely if the business world is opening its doors to these Americans, a Christian home would want to do even more. Three young Japanese girls are now making their home at the inn, in spite of the protest of a small group, and are making a place for themselves, not only as loyal Americans, but as real contributors to the best in the life of the home. Two young refugees from a German internment camp, brought to our shores by the "Gripsholm," and one young woman, a prisoner of the Japanese for three years in the Philippines, who was miraculously saved after facing a firing squad and left for dead, showed their gratitude as they enjoyed the luxuries of the "home away from home."

Educational Institutions

Wood Junior College has strengthened its program in noteworthy ways: the addition of a "homemakers' course," for those taking the terminal program; a trained agriculturist who has co-operated during the summer with the county farm agent and held a terracing demonstration of the farms of the school, which was well attended by farmers of four counties; a systematic guidance program; the addition of a full-time teacher of psychology and elementary education. A planning conference for the teachers and an orientation week for the students both contributed to greater unity and understanding of the traditions of the school.

Sue Bennett College increased in enrollment the second semester, when many teachers with emergency certificates returned for further work. The newly developed home-economics laboratory made it possible to expand the program of nutrition, which, because of the high incidence of tuberculosis in the area, has important bearings on the future health of the students who are served by the college. Participation in the area folk festival at Berea, Kentucky, with preparation under the leadership of recreational leaders of the Council of Southern Mountain Workers, were important phases of the year's program. Relationships with religious groups from the state were developed through many conferences on the campus. The community has evidenced an ever-increasing interest in the school as shown concretely by the establishing of a scholarship fund by the members of the local Kiwanis Club.

Leadership in Vacation Schools

Miss Carrie H. Brown, rural worker in the Holston Conference, in speaking of her summer activities, writes: "I feel that one of our greatest problems in rural vacation school work is to get our leaders trained for the job. Many of the teachers in the church school on Sundays are housewives and mothers who are busy during the summer with farm duties, canning, and similar activities, so that they feel they cannot give extra time to the weekday school. Those who have helped have often done so at great sacrifice."

Miss Brown suggests an interesting plan for training workers for vacation schools which is basically sound and practical: "I would like next year to spend some time with the workers before vacation school opens, helping them to plan for their school, getting supplies ready, learning new songs, trying out various activities suggested for each unit, and getting the feel of having a purpose tie it all together." With such preparation and training as this, Miss Brown felt many of the workers would be able to conduct their schools by themselves so that her time could be given to helping leaders to become better prepared for their work rather than doing the work for them.

Work in Korean and Chinese Churches

Mary Chin Lee continues her work among the young people in our Korean and Chinese churches on the West Coast. She writes of one church: "Many things have been happening in the Korean community since Pearl Harbor, and much of it has not been to the good of the Korean people. All of these things have influenced the church and its development. Practically all of the high-school boys have gone into the armed forces, and little by little the community grows smaller.

"However, we have a group of young people in our church who edit their own paper each month, help with the church project by putting on benefits and festivals. They are at church three times a week and never miss. When the present benefit is over they are going on a Crusade drive, believing that they must be the ones to help to recruit new members of the church. The Chinese church is having this drive to build a new church and hope to have the goal reached before long."

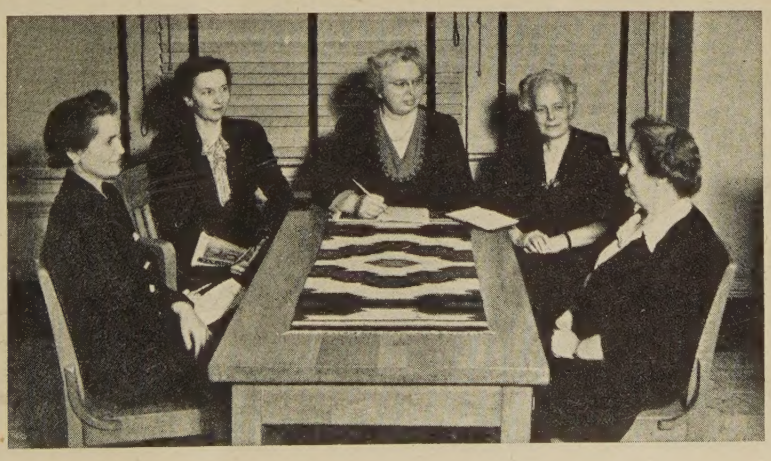
Hospital Internacional, Dominican Republic

Last year, the Dominican Republic celebrated its centennial, but Protestant work outdates the republic by twenty years. It is interesting that a group of Negroes from this country went to that island at the request of the president of Haiti in 1824, and brought with them their Protestant traditions. Ten years later the Wesleyan Methodist Church established the first Protestant church in Puerto Plata, and three years later the second Protestant church was organized in Samana. In 1920, the Board for Christian Work in Santo Domingo was organized, and these two churches became part of the "Dominican Evangelical Church," which has won a definite place in the life of these people. The threefold program of the Board is religious, educational, and social, which includes the health program. Originally the religious leadership was largely Puerto Rican, through the Union Evangelical Seminary there, but native leadership is the ideal which is probably nearer realization now than ever before. There are native candidates now studying at the seminary and at the University of Santo Domingo, preparing for service in their own country.

The Hospital Internacional has had the heaviest year in its history. We are still housing nurses in the hospital itself—no funds are yet available for the long-hoped-for nurses' home. The girls should have a change of atmosphere during their rest and study hours, but the situation is unavoidable at the present time.

A new service, that of visiting nurse, has been inaugurated, and through the co-operation of the pastors of the churches who report cases as they find them on their calls, the nurse visits the patients, gives baths and necessary treatments, but, most important of all, she teaches the care of the sick and home hygiene. We hope to expand this service.

Home secretaries in staff session considering problems which have come to them through letter, telegram, and visitation. They listen to Miss Grace Steiner, Secretary of Deaconess Work, as she tells of her visitation to the work in which many of her deaconesses are engaged. Left to right: Mary Lou Barnwell, Secretary for Urban Work; Mrs. Noreen Dunn Tatum, Secretary for Town and Country Work; Muriel Day, Secretary of Educational Institutions and Chairman of staff; Miriam V. Ristine, Secretary of Social Welfare; and Grace Steiner, Secretary of Deaconess Work. Mrs. Robert Stewart, Secretary of Medical Work had not yet returned from the annual meeting of the Home Missions Council when picture was taken



FROM LETTERS TO FOREIGN SECRETARIES

(News is flowing in so fast from the field that we are finding it increasingly difficult to find space in the paper. The Foreign Secretaries in regular staff meeting are considering many of the items reported in these letters.—B. S. B.)

Europe

THE REFUGEES OF PEACETIME

THOSE who had hoped to see the refugee problem eased by the ending of the war in Europe have now to face the fact that it is increasing instead. Various estimates are given, from two to five and even eight million, of the pitiful hordes that are fleeing from eastern Germany, Hungary, and Austria. A large proportion are Protestant families. It is reported that "hundreds of thousands of refugees are starving. The churches are trying to help but are overwhelmed." A recent visitor to Germany reports that refugees are perishing on the roads from Poland to Germany "in a march of death not unlike Bataan. Pillage, rape, and murder are committed constantly by unruly gangs out of uniform."

Brazil

MAJOR PROBLEMS

The work in Brazil faces two major problems which exist in every field but are exaggerated here because of the size of the country and the extent of the work. They are *cost of living* and *lack of missionaries*. Careful surveys of rising costs of materials show that our present appropriations are entirely inadequate. In carrying on the work assigned to them the missionaries face actual deficits. There is an insistent appeal from the Central Council of The Methodist Church of Brazil that new missionaries be sent so that the existing work may be carried on by a staff sufficient to meet the opportunities, and new workers may go along with the church in its expansion program.

SCHOOLS THRIVE

The schools this year received much favorable publicity. General Mark Clark's personal visits to several of our institutions brough renown. In Porto Alegre two of the buildings of Colegio Americano have been completed and occupied. The finishing of the third and the completion of the campus depends upon the raising of $50,000 from individual donors in the United States. Unusual publicity was given this school when the leading newspaper of Porto Alegre published an illustrated article announcing that the government had granted the degree of "excellent" to the institution.

A study made in 1944 of fourteen schools of The Methodist Church in Brazil shows there were 9,297 students and 430 teachers. Two hundred and thirty-seven (57 per cent) of these teachers were Protestant. The families from which the students come numbered 1,758 (24 per cent) Protestant and 4,743 (63 per cent) Catholic. Fifteen years ago the student enrollment in these same schools totaled 2,784.

During the year Colegio Americano celebrated its sixtieth anniversary and Bennett College its twenty-fifth.

Relief in Germany and Japan

Trusted representatives of the church report alarming and deplorable conditions exist in ex-enemy countries. German and Japanese civilians have been bombed, starved, and wracked with disease. Millions are homeless. Children not responsible for the war require care; many of them are homeless, without father or mother.

No agencies in America exist or are projected which can plead for their desperate needs. None exist which can appeal to America's generous nature. UNRRA, limited by its charter, serves only displaced persons in ex-enemy countries. A German or a Japanese is never classified as a displaced person. One of the greatest tragedies of the civilized world may take place unless churches of America act now.

The American church program in relief and reconstruction has answered appeals from churches of other lands. Relief has been sped to churches in liberated areas.

Now appeals have come with convincing force from Germany. The recently returned church deputation to Japan reports extremities of need for which churches have a deep sense of responsiblity beyond measures to be taken by governments or occupation forces.

In Germany it is clear that a strong evangelical relief committee is in existence and capable of effective administration. In Japan the church forces are asking help to render vital assistance.

The State Department policy, however, prohibits entry of all private agencies for relief to Germany. It is necessary for churches to seek changes in this policy.

We therefore have asked our government that churches in this country be permitted to dispatch supplies and funds to German and Japanese churches for immediate relief.

We further inform the churches of the United States that this policy seeks to render a ministry of relief and reconstruction to and through churches in ex-enemy countries binding up wounds of war, re-establishing the foundations of friendship, magnifying the ministry of faith, courage, and hope. This is the essence of the Christian gospel.

(SIGNED)
Roswell P. Barnes, acting General Secretary, Federal Council of Churches of Christ in America
Wynn C. Fairfield, Secretary, Foreign Missions Conference of North America
Robbins W. Barstow, Director, Commission for World Council Service
Fred A. Moore, Director, Church Committee for Relief in Asia
Leslie B. Moss, Executive Director, Church Committee on Overseas Relief and Reconstruction

Japan

DOOLITTLE FLYER TO BECOME A MISSIONARY

"The Japs haven't had a chance spiritually," S/Sgt. Jacob D. Deshazer, one of the Doolittle fliers who had been held a prisoner for forty-one months, wrote his mother. He then told her that he intended to become a missionary and go back to Japan.

Many other consecrated Christians are again heading ast to serve Christ on foreign fields. Others will be going ack to rebuild mission stations, hospitals, schools, and olleges. Millions here in America will give of their means or this postwar work which is so essential for the making f a peaceful world order.

Excerpt from a letter from Lt. (j. g.) John W. Hempstead o his father, Rev. John N. Hempstead, pastor of the Blairsville Methodist Church, dated October 28, 1945.

"Yesterday I went ashore and visited the Girls' School n Yokohama (where Aunt Ethel used to teach) at their ixty-fifth anniversary exercises. There were over five hun-red people there. Mr. Otake is doing a fine work there. His enrollment is now about 650 girls. The school was riginally built by the Methodist Protestant Church but is ow self-supporting except that it is badly in need of re-airs which they can't afford.

"Guess what the tuition is per month? I asked Mr. Otake yesterday. Give up? Six yen, 50 sen a month (about 0 cents in our money). They have 40,000 yen in the bank about $266). I had a long talk with Mr. Otake and Rev. to (pastor of the old Methodist Protestant Church in Tokyo). I stayed from about ten o'clock until dark last ight and had a good long talk with Mr. Otake.

"Unfortunately they insisted on serving me their food, vhich I really have to force myself to eat. So I had tea wice with them before 'supper.' For that meal I had ish, a bowl of rice and onions, and some clear soup with ish and mushrooms in it, some tangerines for dessert, and ome tea made from leaves grown by Mr. and Mrs. Otake nd hand-picked.

"A little money out here for their school would go a ong way right now, as interest is greater now in the things e has spent a lifetime trying to put over than it ever as been. I don't know how much the Methodist Mission Board is 'on the ball,' but if they could move into Japan nd strike while the iron is hot they could accomplish more han they ever had before, perhaps. I know it looks pre-umptuous to make all these statements when I have been ere such a short time, but I think I have the picture of Japan as it is now a lot better than anyone back there can ave. Anyway, there's the information for what it is worth. You can pass it on to the Board of Missions, who are probably prevented from moving in by the government. Japan today is ready to embrace almost anything but what they have had—and it might as well be Christianity. If some alert Christian leaders don't move in, it will probably be something else—perhaps Communism."

(Note: The "Aunt Ethel" of whom he writes is Miss Ethel Hempstead, a missionary of the former Methodist Protestant Church, who spent over twenty years in Japan as kindergarten teacher and who is now working among Japanese children in Slocan, B. C.)

India

WOMAN'S SOCIETY OF CHAMPAHATI

Champahati is a growing Christian community. It is near the station, the bazaar, and also near to Calcutta. Calcutta is full—so many are coming and staying there. We have two Bible women there. They are getting new chances to talk about Christ. The shopkeepers and passers-by purchase books and read them with great interest. The Bible women are selling books more than ever. The Hindu people are giving up their hatred for Christians and welcoming the Bible women to their homes. We know a man who came to our Bible women with folded hands and begged them to go to his house and talk to the women. The other day I heard that the father of one of our schoolgirls had asked permission to come and attend the Good Friday service. My heart was full of joy and thanks to hear this kind of news.

We are having the Woman's Society of Christian Service in Kalyanpur, Champahati, and in Central Church, Calcutta. The three societies are working nicely. We have sent Rs. 76 to the district treasurer for the Indian workers in Bhabua, Africa, and to the Baby Fold at Bareilly. This year we gave Rs. 80 from our funds toward the debt of Central Church, and we are very glad to do it.

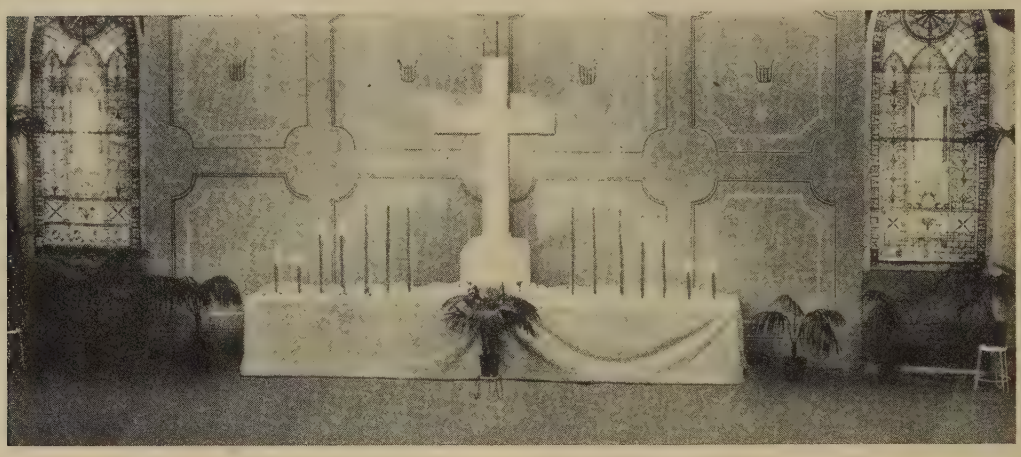
Through these societies we are not only getting chances to do something for others, but also we are growing in Christian fellowship. No doubt it will bring good results to our community. We enjoyed God's special help through these meetings. We were greatly blessed by the special meeting which we held to observe the World-United Day of Prayer for Women.—Susanginee Das.

Foreign secretaries in staff session considering problems which have come to them through letter and cable. Left to right: Elizabeth Lee, Secretary for Latin America; Sallie Lou MacKinnon, Secretary for Africa and Europe; Mrs. Otis Moore, Chairman of staff and Secretary for Burma, Malaysia, and the Philippine Islands; and Louise Robinson, Secretary for China, Japan, and Korea. Miss Lucile Colony, Secretary for India is now in India

AN INVITATION FOR MORNING MEDITATIONS

Second Assembly

Columbus, Ohio—April 29—May 2, 1946



Background scene of First Assembly

We are working on the program and other plans for our Second Assembly, to be held in Columbus, Ohio, on April 29 to May 2, 1946. Our mind goes out to all of our members, with a sincere wish that all of you might be present with us and hear the fine speakers and enjoy the wonderful fellowship. We know this is not possible but we would like for each of you to have some part in the Assembly.

Would you not like to join us in the morning meditations? The hour will be 9:15 A. M. Eastern Standard Time on April 30, May 1, and May 2. You can determine the exact time in your own zone. Outlines for these meditations can be secured from our Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. These sets may be ordered singly or in quantities. (For your convenience, an order blank is provided on this page.)

Let us make these morning minutes a holy time set aside for meditation and prayer together. It should help to give us added spiritual strength for the Year of Evangelism and be a wonderful experience for all of us.

I would appreciate a postcard from you advising that you are joining us at the times above indicated.

Mrs J D Bragg

President

3666a Montana Street, St. Louis 16, Missouri.

ORDER BLANK *For Morning Meditations at the Assembly*

Miss Bernice Burroughs
420 Plum Street
Cincinnati 2, Ohio

Please send:

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Enclosure _____

(These meditations will be mailed about one week in advance of the Assembly)

COMMITTEE CHAIRMEN FOR THE ASSEMBLY

WOMAN'S DIVISION OF CHRISTIAN SERVICE

To be held in Memorial Hall, Columbus, Ohio, April 29 to May 2, 1946

Program.—Mrs. J. D. Bragg, 3666-A Montana St., St. Louis 16, Missouri.

Arrangements.—Mrs. Eloise A. Woolever, 150 Fifth Ave., New York 11, N. Y.

Credentials.—Mrs. Fred A. Lamb, 6635 Edgevale Rd., Kansas City 5, Missouri; Mrs. Eloise A. Woolever, 150 Fifth Ave., New York 11, N. Y.

Budget.—Miss Henrietta Gibson, 150 Fifth Ave., New York 11, N. Y.

Publicity.—Miss Bettie S. Brittingham, 150 Fifth Ave., New York 11, N. Y.

LOCAL CHAIRMEN

Conference Chairman.—Mrs. Edw. F. Andree, 628 N. South St., Wilmington, Ohio.

Local Chairman.—Mrs. Jas. A. White, 44 Twelfth Ave., Columbus 1, Ohio.

LOCAL COMMITTEE CHAIRMEN

Badges.—Mrs. C. A. Brooks, Patterson, Ohio.

Budget.—Mrs. H. C. Vaughn, 131 Richards Rd., Columbus 2, Ohio; Mrs. Harry Lynn, 409 Arden Rd., Columbus 2, Ohio.

Check Room.—Mrs. Orville Bumgarner, 1266 Bryden Rd., Columbus 5, Ohio.

Children.—Mrs. Kenneth Swepston, Darby Creek Rd., Hilliards, Ohio; Mrs. O. J. Bailey, 264 E. Tulane Rd., Columbus 2, Ohio.

Communion.—Mrs. Mary F. Baker, 391 Wyandotte Ave., Columbus 2, Ohio; Mrs. Wm. P. Gill, Zanesville, Ohio; Mrs. J. T. Alton, 224 Northmoor Pl., Columbus 2, Ohio; Mrs. Harry F. Zierer, 1234 S. Fourth St., Columbus 7, Ohio; Mrs. S. R. Dunham, 698 Oakwood Ave., Columbus 5, Ohio.

Courtesies.—Mrs. C. D. Laylin, 1972 Indianola Ave., Columbus 1, Ohio; Mrs. C. C. Long, 3273 Werk Rd., Westwood, Cincinnati 11, Ohio; Mrs. John Seward, 10803 Orville Ave., Cleveland 6, Ohio; Mrs. Foss Zartman, 1120 W. Elm St., Lima, Ohio.

Credentials.—Mrs. E. T. Acord, 857 Putman Ave., Zanesville, Ohio; Mrs. Wilson Rucker, 2843 Indianola Ave., Columbus 2, Ohio.

Decorations.—Mrs. Jesse J. Anderson, 2815 Indianola Ave., Columbus 2, Ohio.

First Aid.—Mrs. K. A. Carver, 94 W. Dominion Blvd., Columbus 2, Ohio.

Hospitality and Entertainment.—*Missionaries and Deaconesses:* Mrs. Harold H. Buell, 41 W. South St., Worthington, Ohio; Mrs. H. E. Miller, 2959 Crescent Dr., Columbus 4, Ohio. *Visitors:* Mrs. C. H. Long, 49 Erie Rd., Columbus 2, Ohio; Mrs. W. H. McCallum, 51 N. Twentieth St., Columbus 3, Ohio.

Information.—Mrs. C. L. Higgs, 1914 Mears Ave., Cincinnati 30, Ohio; Mrs. David P. Hoffman, 652 Superior Ave., Dayton, Ohio; Mrs. Harry Lynn, 409 Arden Rd., Columbus 2, Ohio.

Literature.—Mrs. L. J. Long, 508 Fourteenth St., Middletown, Ohio; Mrs. H. F. Brandt, 11901 Brighton Ave., Cleveland 11, Ohio; Mrs. Bassel Johnson, Hilliards, Ohio.

Lost and Found.—Mrs. Eugene Riel, R. D. 7, Southern Blvd., Dayton 9, Ohio; Mrs. Hortense Foster, 659 E. Whittier St., Columbus 6, Ohio.

Music.—Mrs. Chas. W. Walton, 39 Eldon Ave., Columbus 4, Ohio.

Pages.—Mrs. W. Arthur Milne, 946 Bryden Rd., Columbus 5, Ohio.

Placards and Conference Rooms.—Mrs. H. S. Bailey, 2411 East Ave., Columbus 2, Ohio; Mrs. C. B. Harrison, 32 E. Tompkins St., Columbus 2, Ohio; Mrs. Homer Havens, 105 Crestview Rd., Columbus 2, Ohio.

Post Office.—Miss Ella Marquand, 1770 Oak St., Columbus 5, Ohio.

Properties.—Mrs. Russell Beck, 333 King Ave., Columbus 1, Ohio.

Publicity.—*Newspaper:* Mrs. Thos. R. Jenkins, 238 Kelso Rd., Columbus 2, Ohio. *Radio:* Mrs. Mark H. Swisher, 1840 Baldridge Rd., Columbus 8, Ohio; Mrs. W. H. McCallum, 51 N. Twentieth St. Columbus 3, Ohio.

Registration of Delegates.—Mrs. H. C. Vaughn, 131 Richards Rd., Columbus 2, Ohio.

Registration of Visitors.—Mrs. C. Beers, 3060 Portsmouth Ave., Cincinnati 8, Ohio; Mrs. Paul A. Hardman, 381 Northridge Rd., Columbus, Ohio.

Registration of Missionaries and Deaconesses.—Mrs. Paul Seay, 3516 Clarkwood Pl., Cincinnati 8, Ohio; Mrs. S. R. Dunham, 698 Oakwood Ave., Columbus 5, Ohio.

Souvenirs.—Mrs. C. R. Willis, 141 E. Pacemont Rd., Columbus 2, Ohio.

Student Work.—Mrs. R. J. Mericle, Delphos, Ohio; Mrs. Herbert F. Maneely, 1010 Vernon Rd., Columbus 9, Ohio.

Special Luncheons and Dinners.—Mrs. C. R. Willis, 141 E. Pacemont Rd., Columbus 2, Ohio.

Transportation.—Mrs. B. L. Stradley, Canal Winchester, Ohio.

Ushers.—Mrs. Burtch Beall, 1950 Summit St., Columbus 1, Ohio.

Wesleyan Service Guild.—Miss Bess Argo, 6335 Savannah Ave., Cincinnati 24, Ohio; Miss Virginia Liggett, 2148 Indianola Ave., Columbus, Ohio; Mrs. L. Dale Davis, 2404 Abington Rd., Columbus 8, Ohio.

Youth.—Mrs. Kenneth S. Learey, 204 W. Crawford St., Van Wert, Ohio; Mrs. Orville Bumgarner, 1266 Bryden Rd., Columbus 5, Ohio.

Organist.—Mrs. Frank L. Brown, Ada, Ohio.

YOU WILL want news of the Second Assembly of the Woman's Division of Christian Service, meeting April 29-May 2, 1946, at Columbus, Ohio, whether you are planning to be present or whether someone else will represent you there. A complete, concise report of this historic meeting will come to your door through the pages of

THE ASSEMBLY BULLETIN

Share the messages of officers, missionaries, deaconesses, and other workers of our world-wide organization and meet the distinguished guests who will be introduced to you. All these addresses, representing contributions from leaders of Christian thought and action, will be yours in keepable form in THE ASSEMBLY BULLETIN.

THE ASSEMBLY BULLETIN

to be issued in one volume at the close of The Assembly

MRS. E. LeROY STIFFLER,
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Enclosed please find twenty-five cents ($.25) for which please send me *The Assembly Bulletin*.

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(The *Bulletin* will be mailed at the earliest possible date following the close of The Assembly.)

THE LONG NIGHT ENDS

By **ETTA POTTER**

ACT I

Characters:

ELIZABETH—Mother of John (the Baptizer)
JOANNA—A Wealthy Jewish Woman
MARY OF BETHANY
MARTHA OF BETHANY.
MARY OF MAGDALA

Time: The early hours of the third day after the Crucifixion

Setting: A room in the home of Joanna in Jerusalem

Costumes: See any good book on costuming of this period

(The aged Elizabeth is sitting alone, bowed down by weariness and grief. There is a tap at the door, which she does not heed. The door opens and Joanna comes in.)

JOANNA: Are you resting, Elizabeth?

ELIZABETH *(looks up slowly)*: No, I am not resting. I am too weary and sad to rest. The night of grief is long—long.

JOANNA: Have you not slept?

ELIZABETH: No, I have been with His mother most of the night and have only just returned.

JOANNA: It is kind of you to do so much for Mary, his mother.

ELIZABETH: Not kindness, only love, and a desire to repay a debt. You know that she came and stayed with me for a long time when my own son, John, was taken. She was the greatest comfort to me.

JOANNA: Yes. I know. You have had your share of trouble, too, Elizabeth.

ELIZABETH: More than my share, it seems sometimes, but God has been good to me. He has permitted me to know his Messiah from birth to death.

JOANNA: What a precious privilege that seems to me, who have only known him for these past three years.

ELIZABETH: He was such a lovely babe; his mother's delight in him knew no bounds. While he was growing up, his loyalty and love for her was beautiful to see.

JOANNA: What a blessing it was to know him and to serve him. Now there remains only this last sad service—to prepare his body for its long sleep.

ELIZABETH: The women should be here soon. Mary and Martha of Bethany are staying at the home of Mary of Magdala these last few days, and she, too, will come with them to accompany you to the tomb.

JOANNA: I hear voices. I believe they are arriving.

(There is another tap at the door and the three women come in. Martha carries the roll of spices, wrapped in a white cloth. All are sad and downcast.)

MARY OF BETHANY, MARTHA, AND MARY OF MAGDALA: Peace be unto you and to this household.

JOANNA AND ELIZABETH: May the Lord grant you peace.

JOANNA: Have you, too, been sleepless this night?

MARTHA: Who can sleep when the Lord of Life lies low in death? I think I shall never sleep again.

MARY OF BETHANY: But you will, Sister Martha, you will. Life has to be lived—gotten through some way. As we think and meditate upon all the things our blessed Lord taught us, I believe that we shall find the answer to all this sorrow.

MARTHA: You seemed to understand him better than I, Sister Mary. There was that time in Bethany when he came and we were unprepared for guests. I worried so about getting the house cleaned properly and a fine meal ready for him, while you remained with him and the others in the best room, listening to the magic of his voice. He rebuked me ever so gently and I know now that he would have been content with a simple meal of porridge, and he would not have noticed the disorder of the rooms where the children had been playing their games. You surely chose the better part, as he said, for now you can cherish his words in your heart and be healed by them.

MARY OF BETHANY: I did not mean, then, to vex you, sister, nor to thrust undue responsibility on you, but there was such a sense of urgency in my heart, a feeling that I must treasure and remember every word of our beloved Teacher. He had told some of us, you know, that he must suffer many things and then leave us, and all through these last few months I have carried a feeling of doom in my heart. I feel sure there must be some purpose in all of this.

ELIZABETH: You are right, Mary of Bethany, God is working out his plans, even to the death of our Lord. Sorrow and despair is our portion now, but some day we shall awake to the true meaning of it all.

JOANNA: Elizabeth has been telling me how wonderful he was as a child, and later as a young man. How he found favor with everyone—even the poorest and lowliest of that mean little city of Nazareth always had a good word for him.

MARY OF MAGDALA: The poorest and the lowliest everywhere adored him. It was the rich and the powerful who were his enemies.

Gedge Harmon

JOANNA: Yet a few of the rich were his friends, and to them, when they believed in him, he gave of his fine friendship and love. He came here to my room freely as an honored guest, and we were blessed by his presence. Any of us would have died in his stead, had that been permitted.

MARY OF MAGDALA: As would I gladly. Dear friends, you can never know what he meant to me, for to me he brought radiant health again. Not just cessation from pain, but vivid, pulsing life, and with it a sense of wonderful oneness with all humanity. God seemed near to me again, as he did when I was a child.

MARTHA: Your malady was indeed terrible.

MARY OF MAGDALA: Yes, when the convulsions seized me, I was as someone demented, and tried to do myself bodily injury as I struggled against them. And not the least of my burden was my knowledge of the contempt which people felt for me, and the

tories that I must have sinned greatly to e so afflicted. The Master's loving com- assion took that sense of guilt and shame rom me and I became whole again, both odily and mentally in his presence.

ELIZABETH: There is an old saying that the Messiah, when he came, would minister unto women. Jesus fulfilled that saying.

JOANNA (*goes to window*): See, the day is about to dawn. It is time we went on our ad journey to the tomb.

MARTHA (*rising*): We are grateful, Joanna, hat through your generosity we were able o buy the finest spices and ointments for the body of our Lord.

JOANNA (*and others rising*): It is nothing. would have laid down my life for him. Do you go with us, Elizabeth?

ELIZABETH: No, I am too feeble to make he journey, but I pray you will find that all s well at the tomb. Go you now and stop at John's home for Mary.

JOANNA: We will soon return, dear Eliza- beth, and then I will have food prepared for us all. Farewell.

(*The others say "Farewell" and exit. In a moment Elizabeth, too, goes out slowly.*)

(*Slow, dirgelike music may be played during this interlude.*)

ACT II

(*Setting same as Act I. Elizabeth is seated in same chair. There is a commotion at the door and she rises up, startled. The door is flung open and Joanna comes in swiftly, followed by the other three women.*)

ELIZABETH: What has happened? Oh, have they stolen his body away?

JOANNA: No, Elizabeth, but the most marvelous thing has happened.

MARY OF MAGDALA (*goes to Elizabeth and puts an arm around her shoulders, lovingly*): They did not take it away, but it was gone, Elizabeth.

ELIZABETH (*pushes Mary of Magdala gently to a seat beside her*): Poor child, you are overwrought by your grief. Be quiet and we shall soon have eat and drink.

JOANNA: She is almost overcome, dear friend, but it is with happiness. It is true that she found him gone, but afterwards she saw him, as did we, but it was to her that he first made himself known.

ELIZABETH: What is this? You speak almost as if he were alive. Martha, you are the calm one. Tell me about it.

MARTHA: Indeed, I am not calm now, for all my senses are singing for joy. You know that we left here just as the night was ending. We hastened along the dark streets and up the rocky hill to the tomb. To our surprise and dismay, there was no soldier of Rome guarding the tomb, and the great stone had been rolled away. We drew near and yet nearer, until we could look in, and we saw that our fears were realized. The tomb was indeed empty. Our eyes were blinded with tears in our grief that we were denied this last solemn service for our Lord. Then I saw a young man sitting near the head of the tomb.

MARY OF BETHANY: There were two young men, Martha. I saw them distinctly and they were in shining white.

MARTHA: I saw only one, but my eyes were heavy with tears. Then the young man said in a voice like organ music rolling among the hills, "He is not here." I faltered, "Where is he?" and the voice said, "He is risen."

JOANNA: We were all frightened and we fled from the tomb, hardly comprehending the words of the young man, or

Ewing Galloway

angel, whichever he was. We plunged down the hill just any way, and then Mary of Magdala, who was then carrying the roll of spices, discovered that in her flight she had dropped it.

MARY OF MAGDALA: I did not wish the generous gift of my friend Joanna to be lost through my carelessness, so I retraced my steps back up the hill, looking fearfully to the right and to the left for the precious roll of spices, and my friends followed more slowly. A sort of mist had rolled through the gardens surrounding the tomb, and I could not see clearly, so when I saw another person standing there, I thought it was the gardener. I cried out to him, "Sir, they have taken away the body of my Lord, and I know not where they have laid him." The man turned to me. I could not, somehow, see his face. My tears or the mist must have obscured it. Then I heard a voice, the most beautiful ever heard in earth or heaven, and the voice said, "Mary," and I knew it was my risen Lord.

ELIZABETH (*raises hands*): Thanks be to God, the All-Highest, that he has brought this marvelous thing to pass. Now I know my Redeemer liveth.

MARY OF BETHANY: But we have not told all, dear Elizabeth. When Mary of Magdala knelt at his feet, and would have kissed them in her joy, he said, "Touch me not, for I am not yet ascended to my Father." What meaneth these words, think you, Elizabeth?

ELIZABETH: Child, I am not wise, but my heart tells me that he will be leaving us again, this time to reign in glory. But what said he after that?

MARY OF MAGDALA: Then we should go tell his disciples and Peter, that he was risen and that he would meet them in Galilee. Then he disappeared. It may have been the mist again, rolling up from the valley. So we went down the hill and met some of the disciples on their way to the tomb. You should have seen the face of Peter. Hardly believing the good news, yet sobbing for the very joy of it, he ran up to see for himself the empty tomb, while we returned to this place, telling all we saw.

JOANNA: Elizabeth, why should he have appeared to us first—just a group of faithful women—when the eleven were so near at hand? Is there some significance for us in this?

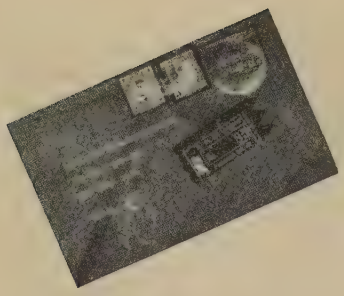
ELIZABETH (*rising*): Indeed there is—there must be. He knew your faithfulness—your unselfish devotion—your loving service. He depends on you as much as on the eleven to carry his message. So go ye into Galilee. Treasure his every word in your hearts, that ye may tell it again and again to all the world. Proclaim it so that it will go ringing down the ages to women everywhere that the Christ came to set them free—free from the bondage of the centuries. Tell them that the long night of ignorance and superstition has ended. Make them realize that the mothers of mankind have the power to set the feet of their children on the Pathway to Peace, their faces toward the King of Glory. Will you do this, dear friends?

ALL: We will, Elizabeth, we will.

ELIZABETH: Above all else, proclaim that this cruel death and marvelous resurrection means life forever for all who believe and seek to do his will. Is not this a new song in our hearts, Life forevermore?

JOANNA: We will treasure these words in our hearts, Elizabeth, and will sing the song for the rest of our lives. Come now, we must prepare for our journey to Galilee.

(*She holds the door open and they all file out, Joanna last, closing the door.*)



THE IMPORTANCE OF THE WORK OF THE WOMAN'S SOCIETY IN URUGUAY

By **VIOLETA CAVALLERO**

A WOMAN was on sale on a slave market. A man approached her and asked what was her particular ability, expecting to know if she knew cooking, washing, et cetera. She looked up at him and then answered: "I know how to be noble, I know how to be loyal, I know how to be free."

Christian Methodist women in Uruguay, as her sisters in all the world, are trying to be noble, to be loyal, to become worthy of the freedom that Jesus gave them.

If we were to give some data of our organization here in Uruguay, we would have to tell that our work is not very old.

Our first Methodist Woman's Society was organized in Montevideo, Uruguay, in 1921, and they held their first Congress in 1925. Later on that group, which was primarily Methodist, formed an interdenominational league which included sisters from the Baptist Church, the Salvation Army, the Anglican, and the Methodist churches.

For several years they worked together and helped to build an atmosphere of good will among the denominations.

Later on, as leaders saw the opportunity, they organized a Methodist Federation, with all Methodist societies and an interdenominational group called The Uruguayan League of Evangelical Women, which at the present includes the Baptists, Salvation Army, Waldensians, and Swiss Protestant women.

Our Methodist Federation in Uruguay to which all our Methodist societies belong was organized on the basis of the World Federation. We have 360 members in sixteen groups or societies; eleven of them are in the city and the other five in different sections of the country, the farthest one is about three hundred kilometers from Montevideo.

The Federation plans, guides and helps in all the work of the societies. In our Congress held each year, we vote our aims and goals for next year's work. Then each society plans its own work trying to follow the advice of the Federation's secretaries, but according to their own local needs and opportunities.

Violeta Cavallero

The work of the Woman's Society has certain important aspects that we try to face. Of course, all our work is planned having certain purposes in mind. They are: the women themselves, the church, the society of which we are a part, and the world. Let us look at each one of them for a minute, from the viewpoint of the Woman's Society.

The Women Themselves

For many of them, in Uruguay, the Woman's Society is a place with a challenge to grow; to learn; to be better mothers, sisters, and members of church and society.

As they meet once a week with other ladies, they face certain problems together, they get a clearer meaning of their religion and its practical implications for their daily life.

It is a wonderful story to tell of the many talents that have come to life because of the opportunities the ladies receive in their societies. Many of us will ever remember with gratitude the stimulus we received from our sisters as we tried to give life to some of our dreams and capacities.

So our societies are workshops where we experiment our talents. And they are also sanctuaries for our own intimate life. There we learn to know and to love our Bibles. We enter in the adventure of prayer; so praying and working, loving and trusting, the women of our societies are trying to be a co-worker with God through Christ Jesus.

Work Is Important for Our Churches

When a Woman's Society understands the great opportunity of serving God and humanity through the Church of Christ, that society turns to be a means of blessing for the Kingdom of God. The local church needs the co-operating forces of home and society, and women play an important part here. So women not only help in their own group activities, but they are helping in every aspect of church work; they are Sunday School teachers, counselors for youth in their local churches, and they co-operate in all the social aspects of the program.

Uruguay

Importance for Society in Which We Live

Uruguay, as many other Latin American countries, has known a type of religious life that has much to do with ritual and ceremonies but has very little to do with daily conduct. So here is a very great challenge for evangelical churches to live, not only within the walls of our institutions, but outside in the world, the spirit and teachings of Jesus.

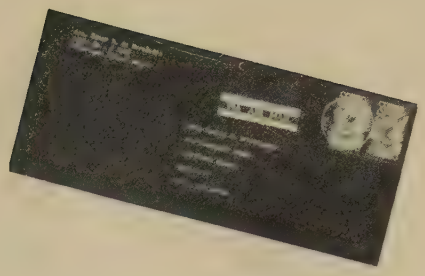
Our Woman's Society tries to help in every social enterprise that aims to build a better society. We co-operate with every effort against alcoholism, gambling, lotteries, and every social evil. In one of our social centers, we help to support a *Crèche*, a nursery for children whose mothers work outside of their own homes.

Importance for the World

This is an aspect that with the passing of the years has been a challenge for the Woman's Society and the Federation. We are engaged in a missionary enterprise that

(*Continued on page 19*)

IMPORTANCE OF THE WORK OF THE WOMAN'S SOCIETY IN MEXICO



By **ESTER B. De HERŃANDEZ**

THE organization of Christian women throughout the world has contributed greatly to the upbuilding of the church and the home, to the enrichment of the spiritual life of women, and to the extension of God's kingdom in the earth. This is doubly true in Mexico. Here, as everywhere, the Woman's Missionary Society knows no barriers and goes beyond the church into the outside world.

How many times we have heard the pastor speak of the Woman's Missionary Society as the "right arm of the church." Someone may ask, "Why, if the women in the church take part in the singing in the services, in the choir, leading the devotionals, teaching in the Sunday school, do they need to group themselves in a special society?" I shall state here what I have observed and think to be the answer to the question.

Many of our members have come from a Catholic background where they are not supposed to take an active part in the religious service of their church. The singing is done by the choir in the larger churches (singing is had in small churches and chapels only on special days); listening to the sermon—the only part they take in it is to repeat over and over what they have been taught to pray; most of the time done without even thinking about what they are saying; for this has to be done so many, many times.

Mexico

Coming then from this atmosphere, they are timid and are afraid to take part in the services when they first join the church. In the Woman's Missionary Society, where the group is smaller, they are more at home with women; and when they grasp the meaning of, and understand the nature of, the work they lose their timidity and very soon we see them taking an active part in its services and activities.

As Christians we have had the experience of the first prayer in public. It is not an easy thing to do. Here, too, the society extends to its members the opportunity to express out loud the yearning of the heart, not alone for oneself but for the others present.

Many of the women leaders in the church have begun their training in the missionary society with the help of the year book, *Antorch Misionera,* and other literature that the Unión Femenil sends out. In these are found subjects written in very clear and simple language; within the reach of all, easy to apply, not only in the society itself but in the different assignments in church work.

In the missionary society women get a better view of the meaning of Christian service and an interest in missions. The very life of every Christian church depends upon its participation in the work of the extension of God's kingdom in this earth. Sometimes we find this view somewhat dimmed; it is then a privilege for the women to enliven and stress this missionary spirit. The experience in working together with people of other lands, races, and colors gives us the blessed inside view of the Paternity of Our Common Father.

The Woman's Missionary Society is vitally interested in discovering candidates for deaconess work and has done so in several instances. This is one of our great needs. Some of them, after finishing their training, not only have done their part faithfully as deaconesses, but have served as rural pastors in churches when there were not enough pastors to fill the appointments.

It is not in the church alone that the Woman's Missionary Society has its work. As we said before, its activities branch and reach out to every phase of life, for it has forever present the human needs in all aspects. Under Roman Catholic domination our people have not had very many opportunities for bettering their spiritual and material condition. Schools are sorely needed; institutions for the cultivation of mind and body are few and exist far apart; superstition, fanaticism and paganism are widespread. For nearly four hundred years our underprivileged (the vast majority numerically) have been taught to obey blindly and not to think for themselves. We have had such great national leaders as Hidalgo and Juárez who have given themselves to the great task doing everything in their power to benefit their people, but many more such men, and more women, must rise, enlightened by the "Great Truth" and Love, to carry on so that Mexico will be a country where efficient schools and hospitals are the rule rather than the exception, and where the hygienic conditions of the masses and the standard of living of the highest degree shall prevail.

It is in this extensive social labor that the Woman's Missionary Society has the opportunity for leadership. We have noted how the first time the underprivileged men and women come to the church and social centers they are so cast down—sick in body and soul; that the next time they attend they have come with a better physical appearance and a happy expression on their faces, denoting a new knowledge of life and a new ambition. The social centers, with their day nurseries, their special classes in homemaking, bookkeeping, typing, piano lessons, and wholesome recreation are the fruits of this missionary enterprise. There you find its members serving their utmost to benefit mankind. This work was begun by missionaries, now it is being carried forward with the cooperation of national women who have come up through the years of training and experience in their own societies. We now have many Mexican women serving as

(*Continued on page 19*)

Senorita Hernandez

The Importance of Schools for Girls in Brazil

By **OTTILIA De OLIVEIRA CHAVES**

Cross in Brazil

IN WRITING this article I do not want to discuss the value of the school as a means of development of the personality, nor do I want to present the necessity of schools in Brazil as a source of culture and secular knowledge, because you, American people, need not to be told about the influence the school has in the formation of character, and you do not ignore that there is in Brazil a great number of schools whose principal aim is that of secular learning.

I wish, therefore, to tell you about the Brazilian reality in this sad hour for humanity, and I want also to bring before you the necessity and urgency of maintaining the Methodist schools for girls in Brazil in the true spirit, the missionary spirit that gave them their origin.

More than ever the women of Brazil are awakening to the necessity of study and are seeking to enter the schools in order to get a better preparation. In Brazil the preference is still given to the schools that offer better economical advantages; in the second place, to those that present cultural advantages; only in the last place to ones that have a good standard of morals and of Christian faith.

Until today the greatest educational influence in Brazil has been Catholic, and that is to say that our youth are receiving a very inefficient moral and intellectual formation of an intolerant and limited foundation. The youth of Brazil have been educated to be deceitful in order to gain the favor of the teachers and to obtain good marks in examinations and deportment; they have been taught to hate Protestants as enemies of the country; they have been induced to keep silent whenever they disagree with the teacher because of the suffering and persecution they may endure during their course. Youth have learned to use illicit means to pass examinations because the Jesuistic principle that "the end justifies the means" permits them to act in this way; youth have been directed in the materialistic way of life because we have not, either in our laical or official schools, teachers with a really Christian education. This is the Brazilian reality in the present moment. There is a great desire to take the official courses of study offered in the schools and colleges, not because of the love of culture or for the consciousness of the value of education, but because these official courses are required to enter any liberal profession and even to get any of the public jobs which are entirely open to both men and women. We see in this situation a great danger for the Brazilian family and, in consequence, for the country.

I believe that it is time for us to join our efforts to make possible the maintenance of our schools for young women in Brazil as the "leaven hidden in the meal," as the center of irradiation of real Christian culture and especially as an example of honesty, of faith, and of moral principles based on the gospel of Christ. To do this it is necessary in the first place that our schools be directed by women of deep religious experience, who are real examples of the principles for which the school stands; in the second place, it is necessary chiefly for their examples as Christians in the community; in the third place, it is necessary that the teaching of religion in the schools be serious, although tolerant toward the faith and religion of the girls who are not of the Protestant faith (religion should be taught with such missionary zeal that it would not bring about quarrels and rivalry among pupils and teachers); in the fourth place, it is necessary that the religious atmosphere be felt at the school (worship programs should be held regularly and well prepared to command respect; special evangelistic movements should be held in order to awaken the consciences); and finally, it is necessary that the administration does not deny the relationship that exists between the school and The Methodist Church. Instead, it should make the school an instrument to present the church to the people and the pupil, as the source of inspiration and reason for its existence.

There are in Brazil half a dozen of our evangelical schools for girls. To them we owe the moral and intellectual formation of a great number of women who are placed in high position in Brazilian society, many of them working actively in the church and others, who have not joined the church, working according to the teaching they received in our schools.

But it happens that the laws of teaching in Brazil have imposed certain conditions for teachers. Teachers are required to take a special course in the graduate school connected with the schools of philosophy, sciences, and letters that now exist only in the larger centers. This being so, in some cases our schools have been forced to accept on their faculties teachers that are not Protestant because they are the ones that meet the government requirements for teaching. It is not necessary to say that this constitutes a great problem for the schools.

To assure their own existence, our schools must find some way to prepare their own teaching staff, or else they will soon be entirely in the hands of Catholic teachers, or that which is worse, in the hands of atheistic teachers who are prepared to meet the government requirements. So our schools must find some way to send their own teachers to the centers where there are such schools to take the post-graduate courses.

There is therefore an urgent task before us in Brazil. It is to organize a boarding department in the larger centers where such schools exist, to make possible for the worthy Protestant elements to get better preparation for their work.

The work of the Protestant schools is therefore a work that presents two aspects: the upholding of the intellectual, moral, and religious standards that gave them origin, and also to provide for the elements capable of realizing such work. These teachers can be prepared only in the government schools or in those made official according to the laws. If necessary, one of our schools should be transformed into a school of philosophy to prepare our own teachers, or if we cannot do this, we should at least open some boarding department as I have already said, where the girls could live and attend the government schools.

Give us many of these schools and you will contribute to the greatest work of peace and good will that can exist between your country and ours.

PEACE FOUNDATIONS IN LATIN AMERICA

By MRS. H. W. BLAND DETWILER

Cross over Latin America

FRANKLY I am concerned about the lack of thrilling enthusiasm that should accompany the monthly program meeting. I am mindful, also, of the need of serious, sober thought in this sobering year of our Evangelism emphasis.

Do you think, women, this is a queer and conflicting approach to such a beautiful theme!

Three things there be that give an audience annoy. Ay, four that cause unfavorable publicity:

A meeting that beginneth tardily;
A room that lulleth to a gentle sleep;
A speaker that preferreth to be seen, not heard;
And a chair that keepeth not a program on the move.

I have no idea where this clever bit of thought came from, but it does seem so necessary to plan carefully and put the spirit of joyous endeavor into all our meetings these days. How wonderful are our Devotions, "The Fruit of the Spirit." What an excellent combination of themes for a good program. It is our urgent duty and joy to help every woman in our society to feel the radiant Christianity that may come from mingled fellowship.

The material in the Worship Service and in the Program Book is yours for the taking. Look up the limitless articles on South America from THE METHODIST WOMAN and WORLD OUTLOOK; see also *The Fifth Annual Report.*[1]

I. YOUR INVITATIONS: (1) A chair mimeographed, drawn, or cut from a magazine on a piece of colored paper; a small tag drawn from the back of the chair with the name of the member written or "Your place is reserved at Woman's Society of Christian Service—time, place, etc." (2) The same chair idea over which is written "Wanted—A Woman." (3) Miniature map of North and South America with "Mrs. Blank" written in North America and an arrow from her name to South America; in South America—time, date, place. (4) Or one of our pieces of literature of South America on which is pasted a small sticker with topic, time, date.

II. YOUR ATMOSPHERE: Gay and rich in color with pictures, curios, and costumed hostesses (you know, peasant skirts and blouses with flowers and beads give a charming effect.) Soft international music either on victrola or piano.

III. YOUR PROGRAM might cleverly be held over the "teacups" at a breakfast meeting. Try one, it's fetching! How perfect the setting for the material on page 35 in the *Program Material.* Mrs. "Jewish Woman" and "Mrs. W. S. Member" carry on the conversation, followed by a short geography lesson, and then some arresting facts out of the delightful material. You will do well to study carefully the many suggestions found on page 40 in the program book. Truly, you will love the material on pages 37-38 of the program book. Do we do that well with our own subscriptions to THE METHODIST WOMAN? How nice if every society wrote a note of congratulations to Miss Lelia Epps on her fine work.

The *Fifth Annual Report,*[1] pages 113-123, will bring the work of our Woman's Division into living focus. See also page 119 for "This Little Pig Went to China," and page 120 for "Reading Aids Democracy."

IV. YOUR FELLOWSHIP: Have a short tour through an exhibit of all our literature and pictures of our Woman's Society of Christian Service work in South America. Serve fruit or punch, if possible. Give to each a beautiful Scripture verse such as that found in our devotional material, page 11 (*Worship Services*). This will make a constant reminder for the women to memorize during the month.

[1] May be secured for 35 cents from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

Woman's Society in Uruguay

(*Continued from page 16*)

is giving us the greatest joys of Christian service. It has been a thrilling story to listen, and more than all to be part of the story itself.

Let me say that the first amount of money that our Woman's Societies raised for missionary purposes some years ago was less than $50, Uruguayan pesos. Our missionary goal this year is $2,200. So as we have come to this wonderful knowledge we are trying in gratitude to share him with the world. And being this is such a sacred task we try to raise our money through self-denial and strict giving. And the more our women learn to give, the happier they become, for they are sharing the spirit of God.

Woman's Society in Mexico

(*Continued from page 17*)

heads of social centers, schools, hostels, and hospitals, and as leaders in many other types of Christian work.

For even though it may be modest and elementary the missionary society is accomplishing something. The Woman's Society is fulfilling its mission in Mexico as a help to our Methodist Church and contributing to the uplifting of our country. One of our objectives is to have a Woman's Missionary Society on every ranch, in every town or city—or wherever four Christian women live who can meet together. The Methodist women of Mexico cry, "God bless the Woman's Missionary Society everywhere!"

Peace Through His Cross

By **ANTONIA VALLES**

"In the Cross is health, in the Cross is life, in the Cross is protection from enemies, in the Cross is heavenly sweetness, in the Cross strength of mind, in the Cross joy of the spirit, in the Cross the height of virtue, in the Cross perfection of holiness."—Thomas *a Kempis*.

SOME Chinese soldiers were holding a Communion service. When they knelt to talk to God in prayer before taking Communion, they saw a Japanese soldier walking toward them. Some of the group looked at each other in dismay, thinking the approaching soldier was a messenger of war. Bowing his head, the Japanese knelt with them, tears in his eyes, and joined in their prayer. In a few seconds they were all united in a hymn of praise to God, and later, in the taking of the Holy Communion. The Spirit of God had united them in peace. Why cannot this fellowship grow wider and wider until it takes in all mankind?

Before leaving, Jesus said, *Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you*. . . . We seem to have lost sight of this light, of this gift he left to us. But the painful experience of war has opened our eyes to the highest values of peace and now we set out anew to search for it. Our way will be narrow and dark, but our Father is ever ready to light it with his radiance. Our first step will be very short; we should first find his peace within ourselves. How could the sun give out light if it had none? How can we speak of peace for the world if we do not have it ourselves? But your Father, my Father, our Father has left it to you, to our brothers, and to me. Let us set forth bravely, no matter what hardships we may encounter.

When it comes to selecting the best way, shall it be the shortest, the widest, or the surest? *I am the way,* he said. *If any man will come after me, let him deny himself, and take up his cross daily, and follow me* (Luke 9:23). Our way is clear now, it is his way—the way he took, the way of the Cross. We are confronted by a great task; our burdens are heavy, our way is hard to tread; but we want to be worthy of him who left us his Peace. We cannot let his gift be lost.

Now that actual war is over, we hope that peace has truly come to the world. How long shall we have it? Or shall we have it? That depends upon us. If each one individually seeks peace with a whole heart, there is the certainty of his health, protection, and strength.

Here in Puerto Rico we are inclined to think we are such a small group that we cannot do much toward attaining peace. How often we forget that when Jesus left the world his peace, we are included also in the gift! So we must be worthy of it; we must take up our cross and follow him. Sometimes I feel pessimistic about our work here in Puerto Rico—that we go so slowly. But at other times, when I feel his presence during a young people's conference, animating us and opening up new visions, I know that he is with us and will guide us.

Deeds prove that we have not been deaf to his call. Our Woman's Societies have taken part in the activities of schools, benevolences, and temperance work. The first steps on this path of peace have been firm and steady, so we are able to bring some of the blessings to those who need it.

The activities of the youth society give us great hopes. During the school year each denomination has its program; in the summer we gather, all groups, up in the hills at McLean Conference Grounds. Inspiring leaders guide our thoughts, challenging us to new efforts, and the fellowship of Christian lives serves as a great force to send us along this road of peace.

During the school year we obtain inspiration from the University Students' Society. It is an interdenominational body. Perhaps its greatest accomplishment has been to unite us with the highest spiritual ties through its weekly activities. These ties, a sharing of the certainty of our Father's nearness, grow deeper and higher as we meet in the prayer service each Thursday evening. In truth, this talking together to God is the only means of attaining peace within ourselves.

We women have accomplished much—but there is still much to do. Our part in the home is perhaps the most important, then in the schools and churches. In Puerto Rico we have been less active in public work. But as we see the diplomats and the politicians planning and talking about a postwar world, we miss the spirit of the Cross. His peace is not among them. If we follow these men we shall surely miss the Light. But is it not our duty to strive to bring the Cross to them, and to try to shed light upon the problems of the world?

In peacemaking we must be sharers. So if we have enough light within ourselves, we can share it with these diplomats—we can enable them to hear the voice of Jesus saying, *Peace be unto you* (John 20:26). "Take up thy cross and follow me."

Peace is something positive, creative; it is not "not doing" but "doing"; it is helping and sharing. We may think, How can I share when I have not enough for myself? The widow who had nothing cast in all that she had, even all her living (Mark 12:44). We can share the best in ourselves, our best being, and bring back love and charity in the hearts of those the world calls "our enemies," but who are our brothers and kin. We may take our cross and march on with them, singing all together:

In Christ there is no East or West,
In Him no South or North.

Peace Perfect Peace

In Our Postwar World

By **MRS. JOHN W. WARREN**

PEACE, perfect peace, our future all unknown?
Jesus, we know, and he is on the throne.

Call to Prayer:

Leader: O praise the Lord, all ye nations, praise him all ye people, for his merciful kindness is great toward us.

O give thanks unto the Lord for he is good: let us call upon his name in prayer.

The Lord's Prayer (in unison).

Scripture Reading—Romans 12:9-21.

Hymn (*Hymnal,* No. 501):

We've a story to tell to the nations
That shall turn their hearts to the right;
A story of truth and mercy,
A story of peace and light,
A story of peace and light.

Refrain

For the darkness shall turn to dawning,
And the dawning to noonday bright,
And Christ's great kingdom shall come on earth,
The kingdom of love and light.

Reading—America First:

Not merely in matters material,
but in things of the spirit;

Not merely in science, inventions, motors, and sky-scrapers,
but also in ideals, principles, character;

Not merely in the calm assertion of rights,
but in the glad assumption of duties;

Not flaunting her strength as a giant,
but bending in helpfulness over a sick and wounded world like a good Samaritan;

Not in splendid isolation,
but in courageous co-operation;

Not in pride, arrogance, and disdain of other races, and peoples,
but in sympathy, love, and understanding;

Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster,
but in blazing a new trail along which, please God, other nations will follow into the New Jerusalem where war shall be no more.

Some day some nation must take that path unless we are to lapse once again into utter barbarism,
and that honor we covet for our beloved America;

So in that spirit and with these hopes we say with all our heart and soul:
America First. —*Bishop G. Ashton Oldham.*

Response:

God bless our native land!
Firm may she ever stand,
Through storm and night:
When the wild tempests rave,
Ruler of wind and wave,
Do thou our country save
By thy great might!

—*Siegfried A. Mahlmann.*

Ewing Galloway

Meditation:

In the hymn, "In Christ There Is No East or West," John Oxenham points to the day of "one great fellowship of love." Now that science has lessened the distances between the nations and made of the world one neighborhood, it remains for the followers of Christ to make it one brotherhood. We must believe that the day will come when Christians will rightly interpret Jesus' teachings on the worth of human personality, and show in their relations one to another the real meaning of brotherhood. People in many countries are singing, "Who serves my Father as a son is surely kin to me," and gradually a consciousness of that great fellowship of love is dawning.

Herein lies the hope of a lasting world peace. International agreements cannot assure it for we have seen how agreements have been broken almost as soon as they were made. Armies and navies cannot assure it for their method is war. It will be assured only when a world community can be developed in which men recognize each other as brothers in Christ, loving each other in spite of national and racial boundaries. They will agree to differ but determine to love each other and patiently will work out their relationships as children of a common Father.

We must have a "faith tremendous" that this kind of world can be. The prophet of old had such a vision: a world that would be so permeated with the love of God that evangelists and missionaries would no longer be necessary. He said: *After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; . . . And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord. . . .* (Jeremiah 31:33, 34)

Alfred Tennyson wrote these words:

"For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rain'd a ghastly dew
From the nations' airy navies grappling in the central blue;
Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the peoples plunging thro' the thunder-storm;
Till the war-drum throbb'd no longer, and the battle-flags were furl'd
In the Parliament of man, the Federation of the world."

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

FIRST QUARTERLY REPORT

of the

SECRETARY OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

Name of Church St. Paul's Methodist Church Post Office Northport, Oregon

District Portland District Conference Oregon Conference

Jurisdiction Western Quarter ending March 31 1946

No. of Society Members 138 City Church (Pop. over 10,000)

Town (Pop. under 10,000) ✓ (9000) Rural

1. Does your society have an active Committee on Christian Social Relations and Local Church Activities? Yes.
   No. members on Committee Nine No. Committee meetings this quarter Three
   Have you secured basic materials from Literature Headquarters for use of your Committee? (Handbook, Duties and Plans, Activities for the Year) Yes - plus other material listed in Methodist Woman.
2. Do you function on the following committees of your society in line with the by-laws:
   Program Yes Finance A member of my Committee serves. Study and Action Yes.
3. What type of communications have you received from your district or conference secretary of Christian Social Relations and Local Church Activities this quarter? (Legislation information, new materials, suggestions for community action, etc.) The January 25th "Information and Action Bulletin; letters urging action on FEPC and against Military training, and some other bills.

   What other helps do you need from them? Letters evaluating my quarterly report now and then; A visit to our Society.
4. Have you read the Christian Social Relations and Local Church Activities pages in *The Methodist Woman* this quarter? Yes, and felt overwhelmed with January issue!
   How did you use the information? Followed suggestions in Feb. issue and initiated plans for studying Civil Rights Laws in Oregon.
5. What did you include in your monthly report to your local society on Christian Social Relations and Local Church Activities? (Suggestions indicated in questions 6, 7, 8, 9, 10, 11) Parts of Feb. pages in Meth. Woman; Quiz on ABC's of Legislation as found in January Information and Action Bulletin; Special action on legislation outlined in the Bulletin.
6. Describe briefly the activities undertaken by your society this quarter such as family visitation, church fellowship and recreation, work with special community agencies, interdenominational programs and activities, etc. Our Pastor selected 25 men and women from the Church for special discussions and study on "How To Visit Newcomers In The Community" and on "Ways of Adapting the Church Program to Community Needs." This resulted in a carefully planned visitation program by the WSCS, and weekly fellowship nights for family groups at the Church. The attendance is increasing at all meetings and programs. (Over)

Total cash money spent this quarter by your society for Local Church and Community Needs:
Refreshments for Fellowship Parties $18.50; Parsonage Refrigerator repairs $25.00; Equipment for church game room $30.00; Service men's Center $10.; Circulating library $12.50. Total: $96.00

7. List all studies promoted in your society this quarter:

a. Informal studies (such as delinquency, health and housing, group tensions, etc.)
Specially interested Women (35 in all) spent two afternoons studying "ABC's of Legislation"; Have just initiated study on Civil Rights Laws.

b. Approved Study Course: Africa

What other groups in your church participated in the studies: (Wesleyan Service Guild, Church School, Youth Groups)? The W.S.G. and Young Adult Fellowship participated in above studies

8. List legislation promoted this quarter: Worked for FEPC; Against Military Training; Wrote 40 cards and letters to Congressmen and Senators expressing individual views; Sent wire from Society; Had our state Representative come for informal Conference with Society members on pending state public welfare legislation.

9. List special community activities promoted, relating to group tensions, problems of health, housing, employment, etc. Indicate Community agencies co-operating: WSCS sent committee to Mayor and Northport Housing Committee requesting immediate plan for emergency housing program for immediate and long range needs; Cooperated with other agencies in community plan for return of six Japanese families.

10. What methods have been used to promote the program of Christian Social Relations and Local Church Activities through the entire church constituency? (Programs, sermons, forums, discussions, plays, observances of special days, etc.) Two church forums on Employment Problems in the Community resulted in small group study of pending labor legislation and Truman's fact finding proposal. Interest stimulated but no action yet! Still at it!

* 11. What has been the most outstanding work of your society this quarter in the area of Christian Social Relations and Local Church Activities? (Describe below or write on separate sheet): Our efforts to relate the Christian Social Relations program of social action to a larger group offer greatest hope for Church to influence community thinking.

Mrs. James Gilroy
Secretary of Christian Social Relations and Local Church Activities
124 Portland Ave.
Address
Northport, Oregon.

* See attached sheet for details of plan.

COMPARATIVE CONFERENCE INCOME, YEAR 1945-1944
(See report, page 28)

	1945	1944	Increase	Per Cent
Paid on Pledge	$3,668,988.14	$3,506,689.09	$162,299.05	4.62
Other Conference Giving	138,148.17	105,849.09	32,299.08	30.5
Total from Conferences	$3,807,136.31	$3,612,538.18	$194,598.13	5.38
Other Sources	76,341.11	84,173.60	7,832.49*	9.30*
	$3,883,477.42	$3,696,711.78	$186,765.64	5.04
Paid on Pledge	$3,668,988.14	$3,506,689.09	$162,299.05	
Total Pledged	3,233,732.60	3,048,936.00	184,796.60	
Overpaid	$ 435,255.54	$ 457,753.09	$ 22,497.55*	
Week of Prayer	$ 270,678.53	$ 235,499.99	$ 35,178.54	
Supplies	208,216.71	192,436.61	15,780.10	

*Decrease.

HENRIETTA GIBSON, Treasurer.

FROM THE CROSS THE RADIANCE STREAMING

A presentation of the Goals for 1946—"Instruments of Peace"

(The idea for this presentation came from Mrs. C. C. Long, Secretary of Organization and Promotion, North Central Jurisdiction.)—Mrs. Eloise A. Woolever, Executive Secretary.

Properties:

The large Goal Chart. (May be obtained from Literature Headquarters for 20 cents each. Mount on stiff cardboard.)
A large Cross—illuminated, or a white one spotlighted.
Streamers of gold—attached to the Cross at equal distances and well spaced so that extended they give the effect of streams of light.

Have those taking part so arranged that all may be seen from the audience. If necessary, use small platform levels or boxes of varying heights to elevate speakers. Have speakers wear choir robes, if possible, or dress in white.

Each one should have a neat placard bearing the title of the goal. For instance: Spiritual Life, Membership, etc. As she speaks, she should hold this up at the end of her streamer. (The goal can be written on the back of the placard and easily read.)

Music: *Organ or piano plays softly, "In the Cross of Christ I Glory."*

Soloist sings hymn. At fifth verse the president takes her place directly in front of the Cross.

President: "Peace Through His Cross." The Cross, standing as it does for love and sacrifice, is the only assurance of lasting peace. From the Cross radiance streams forth upon this war-torn, tragic world. It is only the Cross that towers o'er the "wrecks of time," and it is only that "strange man upon the Cross" who will "reconcile all things."

It is the purpose of the Woman's Society of Christian Service to become an *Instrument of Peace.* To this end we are called to pray, study, serve, and give. Today the officers will, each one, present a goal for the society. As each objective is achieved another ray of light will add new luster to this day of reconciliation and peace-building.

Spiritual Life: (*Secretary of Spiritual Life takes her place and reads goal. As she speaks she extends streamer from the Cross and holds it straight until the next speaker appears, then relaxes slightly for comfort until the closing scene.*)

Goal: **Carefully planned worship in each meeting of the society. Emphasis on Prayer Group and Fellowship of Intercession enrollment. *Crusade for Christ*—Active participation in the plans for evangelism and stewardship. *Week of Prayer and Self-denial*—The observance of a Quiet Day and a sacrificial gift above the pledge and other gifts.**

Membership: (*Chairman of Membership Committee takes her place. Reads goal and extends her streamer as above.*)

Goal: **A net increase in membership resulting from carefully checking of church membership roll and listing of non-members; personal invitation to these and to every new woman member of the church.**

Education: (*Secretary of Missionary Education and Service follows above procedure.*)

Goal: **Carefully planned presentation of at least nine monthly programs based on worship and program booklets, *Peace Through His Cross.* Increase in study, working toward one approved study course each quarter. Net increase in subscriptions to *The Methodist Woman* and *World Outlook*, with special emphasis on joint subscriptions.**

Christian Social Relations and Local Church Activities: (*Secretary of Christian Social Relations and Local Church Activities follows same procedure.*)

Goal: **An active committee on Christian Social Relations and Local Church Activities to plan study and activities concerned with church and community needs and improving human relations around the world.**

Finance: (*The Treasurer follows the same procedure.*)

Goal: **A steady increase in giving over 1945 for the missionary program of the Woman's Division of Christian Service—a sharing to which we are definitely committed as members of a world community. "It is in giving that we receive."**

Wesleyan Service Guild: (*Co-ordinator follows same procedure; or, if there is no Guild, have one of the officers not otherwise taking part read the goal.*)

Goal: **Survey church and community and, if possible, enlist employed women in the Guild. Seek places of leadership for employed women in the local church.**

Students: (*Secretary of Student Work follows same procedure.*)

Goal: **The election of a secretary of Student Work who will co-operate in the total program of the Methodist Student Movement with special emphasis on missionary education.**

Youth: (*Secretary of Youth Work follows same procedure.*)

Goal: **The election of a secretary of Youth Work who will be active in the Joint Committee and in promoting the objectives of the Commission on Missions and World Friendship. Provide, wherever practicable, for an interest group of girls.**

Children: (*Secretary of Children's Work follows same procedure.*)

Goal: **The election of a secretary of Children's Work who will take an active part in the Council of Children's Workers, and serve as a teacher of children in the Sunday morning or additional sessions of the church school and, when possible, in both capacities.**

Supply Work: (*Secretary of Supply Work follows same procedure.*)

Goal: **Some Supply Work for both Home and Foreign Missionary institutions and enterprises. This is "over and above" the pledge.**

Status of Women: (*Secretary of Status of Women follows same procedure.*)

Goal: **Widen the participation of women in the work of the church by seeking ways to increase the number of women serving in places of leadership in the local church and in the community.**

Reports: (*The Corresponding Secretary presents this goal, following the same procedure.*)

Goal: **Use of reports as a measurement of progress. Quarterly reports sent district officers on time.**

President (*holding up the large Goal Chart*): Through these definite, practical steps the Woman's Society of Christian Service is working to become an *Instrument of Peace.* We have already achieved some of these goals. By the end of the year we expect to meet them all. We can if every member, remembering *love and sacrifice,* will do her part.

"Lord, make me an instrument of Thy peace:
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.

"O Divine Master, grant that I may not so much seek
To be consoled, as to console;
To be understood, as to understand;
To be loved, as to love,
For it is in Giving that we Receive;
It is in Pardoning that we are Pardoned;
It is in Dying that we are born to Eternal Life."
St. Francis of Assisi.

(*Soloist sings again, third, fourth, and fifth verses of hymn. During the third verse officers extend streamers, then drop them and kneel about the Cross.*

Use curtain, if possible; if not, while soloist continues to sing fourth and fifth verses officers retire with bowed heads.)

MISSIONARY EDUCATION

By LILLA MILLS, *Secretary*

A church library is a requisite for an adequate program of mssionary education. You will be interested in learning how one Woman's Society initiated plans for a church library and developed them so that the library has become a vital factor in the missionary program of the church.
—L. M.

HE CHURCH AN AID TO THE WHOLE CHURCH PROGRAM

By MRS. C. P. MUNDAY

NEARLY two thousand years ago, Paul, the apostle, wrote a letter to Timothy, his son in the gospel, and gave him this important bit of advice, "Till come, give heed (or give attention) to your reading." ul was responsible for the conversion of Timothy and d high ambitions for him as a Christian leader. Paul ved his books. That his books and parchments be sent him in prison was the last request of Paul's life. If it s necessary for Timothy in 65 A. D. to be well read, it even more important that, in the present day, young ople, boys and girls, and older people give attention their reading.

Almost every institution today has its own library and es not depend on some other source for its library serv-. Universities, colleges, high schools all have their own raries, because public libraries cannot supply all their eds. There are libraries in hospitals and prisons, in my camps, on ships. Every organization sees the neces- of bringing people and books together. The church the greatest institution of them all. Surely the church ll miss its greatest opportunity for spiritual service unless establishes and makes use of a good, well-chosen library every church.

The church library can give its readers the very best oks on the subject desired. Guidance is necessary in the lection of books and is welcomed by everyone.

Let us consider the evangelistic power of books, their aracter-building value, as they aid and increase Bible owledge, deepen the spiritual life, and inspire and engthen the best in the individual heart and life. The urch library can be a valuable agent in re-enforcing e entire church program through a wise selection of oks. Church workers must constantly read books that epare them and inspire them for more efficient service. ey need books on the best, the latest methods; they ed the best Bible translations, reference materials, studies psychology and pedagogy, and many other fields to help em attain spiritual growth and do their best work.

Books on Methodist Church history and doctrine, mis-ons, church-school work, evangelism, Crusade for Christ, d on every phase of church life, will instill in our mem-rship a vital consciousness of our high calling and prepare em for fruitful service.

Less than three years ago, our church library was in-alled as a Woman's Society of Christian Service project. om a very small beginning, we now have over six hun-ed books and distribute over one hundred books a month interested and enthusiastic readers. We know that we e meeting a real need in our church life.

Our librarians are consulted for suggestions on program material, worship planning, and spiritual needs. Young mothers seek advice on the selection of books on child problems and training. Children are our most enthusiastic readers.

We installed the Dewey Decimal Classification System a year ago, and it has proven a real asset.

One hundred dollars a year is budgeted from church funds for new books and twenty-five dollars is donated from the Woman's Society of Christian Service to buy needed materials.

Many gifts of books are received. The utmost care is taken in the selection of books. Book reviews, posters, bulletin-board and displays all serve to promote the library and keep it before the people. Books are landmarks, marking ages, eons; books are temples in which, through which, men voice their prayer. Books are memory, history, challenge, and escape; a book is the brain's child, and a book is a university. Over the doorway of the library at the old Thebes, the ancients carved the words: "Medicine for the Soul."

Bishop Quayle says: "When you watch the sunrise, you are watching one means of God's event for the world. Who gathers flowers, and revels in them, is studying and enjoying God's thoughts. Read nature, read books, but do not neglect nor forget THE ONE BOOK."

START A LIBRARY!

STUDY NOTES

Two events in May which will contribute to your study of "Families in a New World" are:

(1) The regular monthly program, "Children and the Peace."

(2) National Family Week, May 5-12.

With the attention already focused on the family in May, why not begin your study of "Families in a New World" then?

We have a "continuing responsibility to uprooted peoples." If you have not had the study "The Church Among Uprooted Americans," you will surely want to plan for it.

WESLEYAN SERVICE GUILD

By **MARION LELA NORRIS**

MISS HAZEL M. DREW

Recording and Finance Secretary, Standing Committee of the Wesleyan Service Guild

"An Instrument of Peace"

DURING the war years, when wages were high and all could find employment, we of the Guild went steadily forward in our giving. Now, when many of us find ourselves out of jobs, or having to take less pay, because the world picture has changed from one of fighting and bloodshed on every side to the search for peace, what about our obligations? Because so many things of which we dreamed during these terrible years seem to be falling to the background, or fading from the picture entirely, we will have to take stock to find just what should come first.

The Standing Committee has accepted $200,000 of the 1946 budget of the Woman's Division of Christian Service. With a reported membersip of 51,918, as of June, 1945, this should not be hard to secure. We, however, must look beyond the money to find our ultimate goal. Our theme for this year—"Peace Through His Cross"—peace in our souls, peace in our homes and among our intimate companions, peace in our communities, peace in our nation, and peace among the nations of the world—seems a goal worthy to challenge our best. Professor Henshaw, one of the leading scientists of our country, and one who helped to perfect the atomic bomb, told us at Buck Hill Falls, in December, this must be the goal of us who are Christians and "scientists in spiritual things" if we, ourselves and the entire world, are to be saved from complete destruction.

Shall we make the prayer of St. Francis, "Lord, make me an instrument of Thy Peace," our prayer, and strive to be "instruments" which our Master and Saviour can use?

More Radio Liquor Advertisements!

"Several ad agencies are preparing to break down the ban on whisky, gin, and rum advertising on the air, starting with a very indirect approach, using welfare messages, morale themes, and high-class musical programs to give the impression that the liquor advertisers have only the well being of society in mind—instead of *ruthless financial profit.*"

If you object, write at once, and ask your friends to write, to each of the following broadcasting companies:

National Broadcasting Company; President, Mr. Niles Tramell, RCA Building, 30 Rockefeller Plaza, New York 2, N. Y.

American Broadcasting Company; President, Mr. Mar Woods, RCA Building, 30 Rockefeller Plaza, New York 2, N. Y.

Columbia Broadcasting System; President, Mr. Willia S. Paley, 485 Madison Avenue, New York 22, N. Y.

Mutual Broadcasting Company; President, Mr. Edg Kobak, 1440 Broadway, New York 18, N. Y.

Wesleyan Service Guild Week End

APRIL 27-29, 1946

Open to All Guild Members and Friends:

In connection with the Assembly there will be a Gui Week End in Columbus, Ohio, for all Guild membe who can come—Saturday, Sunday, and Monday, Apr 27-29, 1946. The tentative program includes:

Saturday Afternoon: Informal fellowship, with confe ences on Guild work, opportunity for questions, stat ments from units of unique, satisfying experiences an programs, and conversations with the Guild missionarie

Saturday Evening: Banquet, with food, fun, fellowshi Introductions of all delegations. Address by Mrs. J. I Bragg, President of the Woman's Division of Christia Service.

Sunday Morning: Each attends the church of her choic

Sunday Afternoon: "One World"—worship, talks by Gui and other missionaries with informal discussion and que tions, candle-lighting service, closing with a Guild servic of Rededication, led by Mrs. Charles W. Mead, Chairman the Guild Standing Committee, and a Communion servic

Sunday Evening: Around-the-Fireplace-Fellowship-Hou

Monday: Field trips to institutions of Woman's Div sion, and social service agencies.

Monday Evening: Opening session of the Assembly.

Any Guild member is welcome at the Guild Week En Some may be able to plan a few days or a week of vac tion and stay over for part or all of the Assembly, t which they will be welcome. Although there is only *o voting* (official) Guild delegate from each conferenc others may attend the Assembly as guests.

Any suggestions you have for the Guild Week End, the Guild program, at the Assembly should be sent once to the Guild Office.

Registration: All who plan to attend the Guild Wee End should register as soon as possible at the Guild Offic 150 Fifth Avenue, New York 11, N. Y., by sending:

Name:
Address:
Conference:
Date arriving in Columbus:
Date leaving Columbus:

Each one must make her own hotel reservations in C lumbus. See February METHODIST WOMAN for names hotels and rates.

THE SECRETARY OF YOUTH WORK AND THE YOUTH FELLOWSHIP

By **HELEN L. JOHNSON**

Gedge Harmon

WE WERE asked recently, "What relationship does the secretary of Youth Work of the Woman's Society have to the Youth Fellowship?" In the unified n for the missionary education of youth she shares ıal responsibility with the representatives of the church ard of Education and the church Board of Missions and urch Extension for the missionary education of the uth of the church. To fulfill her duties she will, along h many other things:

1. Represent the Woman's Society on the Joint Comttee. This provides the opportunity to guide the Youth vision in the development of missionary studies and ivities.

2. Serve, if invited by the young people and appointed by e Joint Committee, as the adult adviser to the Commisn on Missions and World Friendship. If the secrey of Youth Work is not the adviser, she will work sely with the one who does have that responsibility.

3. Be a resource person for the Commission.

4. Serve as a resource person for the intermediate drtment when a missionary unit is being planned and veloped.

5. Promote the Methodist Youth Fund and share with e Youth Fellowship available information on the proj of the Woman's Society receiving contributions.

6. Report to the Woman's Society at least quarterly the activities within the Commission on Missions and World Friendship.

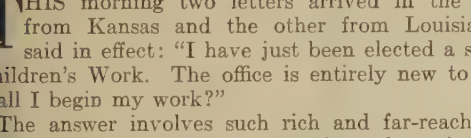
As a result of an ongoing program in missionary education, specific interests will emerge which will demand added time. Thus the plan provides for interest groups. Boys and girls will meet together, for example:

1. To study the Missionary Education Movement emphases.
2. To visit missionary projects.
3. To learn about people of other races and cultures.
4. To become better acquainted with the work receiving contributions through the Methodist Youth Fund.

Implicit in the unified plan is the provision for girls who are interested to meet regularly to study the work of the Woman's Society.[1] By virtue of her office the secretary of Youth Work is the counselor for the interest group of girls. An invitation to participate should be extended to the girls of the Youth Division and not confined to those of the Commission on Missions and World Friendship. An interest group functions as a part of the total activities planned by the Commission on Missions and World Friendship.

Together, youth and leaders building a new world!

[1] *Crusaders for Tomorrow's World*, twelve programs and worship services. 45 cents from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.



Gedge Harmon

ARE YOU A NEW SECRETARY OF CHILDREN'S WORK

By **RUBY VAN HOOSER**

THIS morning two letters arrived in the office, one from Kansas and the other from Louisiana. Each said in effect: "I have just been elected a secretary of ildren's Work. The office is entirely new to me. How all I begin my work?"

The answer involves such rich and far-reaching adven-res in Christian world friendship and service that it is ren with joy.

1. *You will work with three groups of people:*

The teachers of the church school, the children of the urch and their parents, the members of the Woman's ciety.

Think for a moment of the church to which you go gularly, and picture yourself standing at the door on nday morning, watching the teachers hurrying to class-oms, and a little later the fathers and mothers with their ildren walking happily up the steps. These are the lks with whom you will work, and to whom you already long because of the office you hold.

You may say: "Why, I already teach in the children's vision in the Sunday school, and work in additional ssions, too." Good! But, if you are *not* doing these things, *there is the place to begin.* A teacher, the pastor, or superintendent will be glad to introduce you to the leaders of children. They can put you to work at once as a teacher, or as an assistant in various ways. Then your adventure in working with others to guide children to think, feel, and live as members of the Father's world family will be under way.

2. *You will become better acquainted with your work by reading a letter, a leaflet, and a quarterly bulletin written especially for you.* They are:

Letter No. 10 on Children's Work in the *Officer's Letter File, 1946.* Get this from the president of the Woman's Society.

Leaflet, Opportunities for Secretaries of Children's Work. Free. This describes your work in detail. Order from Literature Headquarters.

The World Friendship Bulletin. This comes each quarter from the district or conference secretary. See that your name is on the mailing list.

3. *You will tell the Woman's Society at each monthly meeting of some of the significant things going on in the church's work with children.*

FINANCIAL CONFERE

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MI

Henrietta

CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Paid on Pledge 1945	Total Pledged 1945	Student	Youth	Children	T Appr
North Central:								
Dakota	$ 11,657.60	$ 428.08	$ 12,085.68	$ 10,500.00	.....	$ 244.99	$ 36.30	$ 1
Detroit	75,686.51	3,620.28	79,306.79	72,316.00	$ 30.00	2,889.40	609.77	8
Illinois	89,326.84	4,507.24	93,834.08	83,000.00	.....	1,908.07	1,002.39	9
Indiana	64,526.42	4,735.30	69,261.72	58,500.00	.....	2,109.00	1,246.62	7
Iowa-Des Moines	60,579.70	2,857.96	63,437.66	54,000.00	7.55	2,875.75	478.70	6
Michigan	51,524.62	3,581.32	55,105.94	50,600.00	.....	3,108.45	1,389.01	5
Minnesota	26,522.42	1,306.25	27,828.67	23,200.00	.....	365.88	329.25	2
North Dakota	9,637.03	305.35	9,942.38	8,300.00	10.00	336.37	200.02	1
North Indiana	56,900.69	2,344.32	59,245.01	47,500.00	.....	3,199.18	1,443.72	6
North-East Ohio	120,686.10	5,177.70	125,863.80	118,450.00	.....	4,200.06	1,810.03	13
Northern Minnesota	28,489.41	2,299.79	30,789.20	26,500.00	.....	899.00	602.21	3
Northwest Indiana	29,688.70	1,302.16	30,990.86	27,175.00	.....	1,988.30	539.40	3
Northwest Iowa	28,386.19	1,273.65	29,659.84	25,000.00	14.60	1,336.50	186.76	3
Ohio	146,903.06	7,247.84	154,150.90	146,500.00	25.75	4,293.05	2,345.87	16
Rock River	88,192.39	5,548.30	93,740.69	91,970.00	.....	3,383.50	797.19	9
Southern Illinois	27,665.07	2,435.41	30,100.48	26,000.00	.....	1,319.88	467.55	2
Upper Iowa	35,358.61	1,167.68	36,526.29	28,975.00	.....	1,245.10	764.21	3
West Wisconsin	14,735.71	733.20	15,468.91	13,600.00	.....	443.77	167.85	1
Wisconsin	25,060.44	947.20	26,007.64	22,000.00	.....	488.80	250.24	2
Totals	991,527.51	51,819.03	1,043,346.54	934,086.00	87.90	36,635.05	14,667.09	1,09
Northeastern:								
Baltimore	78,597.16	1,931.57	80,528.73	73,500.00	15.00	1,478.84	276.12	8
Central New York	37,235.75	944.60	38,180.35	35,000.00	.....	753.41	213.72	3
Central Pennsylvania	40,715.50	791.30	41,506.80	42,000.00	2.50	1,402.17	127.54	4
Erie	49,952.12	577.40	50,529.52	48,000.00	.....	695.66	617.30	5
Genesee	42,045.42	1,082.27	43,127.69	40,000.00	.....	595.39	256.75	4
Maine	6,628.25	52.15	6,680.40	6,500.00	.....	94.40	54.07	
New England	27,741.05	287.47	28,028.52	26,500.00	.....	631.99	216.98	2
New England Southern	15,387.33	23.00	15,410.33	14,000.00	.....	229.95	30.00	1
New Hampshire	4,579.92	265.00	4,844.92	4,600.00	.....	40.00	46.56	
New Jersey	34,062.08	802.53	34,864.61	31,752.00	.....	841.76	267.03	3
New York	27,566.37	1,348.53	28,914.90	28,100.00	10.00	346.95	129.28	2
New York East	38,311.76	1,926.68	40,238.44	37,850.00	.....	335.01	165.48	4
Newark	40,005.89	1,788.96	41,794.85	40,000.00	.....	735.18	282.77	4
Northern New York	21,246.21	673.00	21,919.21	21,800.00	80.00	576.70	89.47	2
Peninsula	25,970.96	42.18	26,013.14	23,100.00	.....	825.00	145.28	2
Philadelphia	61,287.30	2,863.84	64,151.14	60,000.00	.....	1,637.24	672.89	6
Pittsburgh	79,917.90	1,112.19	81,030.09	74,000.00	.....	2,975.98	995.42	8
Troy	34,067.16	1,041.40	35,108.56	33,000.00	.....	413.20	103.44	3
West Virginia	71,414.67	3,585.33	75,000.00	67,000.00	1.88	2,215.92	532.62	7
Wyoming	34,230.00	279.70	34,509.70	34,000.00	.....	684.95	91.31	3
Puerto Rico Provisional	30.00	.....	30.00	.....	.....	.....	.....	
Totals	770,992.80	21,419.10	792,411.90	740,702.00	109.38	17,509.70	5,314.03	81
South Central:								
Central Kansas	64,184.01	4,150.83	68,334.84	58,000.00	.....	1,661.51	1,286.56	7
Central Texas	34,237.03	2,765.97	37,003.00	32,000.00	.....	1,223.05	391.13	3
East Oklahoma	23,138.27	1,575.52	24,713.79	22,000.00	106.55	633.52	179.79	2
Indian Mission	421.15	.....	421.15	350.00	.....	5.00	11.68	
Kansas	42,742.45	2,377.57	45,120.02	42,000.00	29.78	1,180.40	509.09	4
Little Rock	28,485.42	2,609.58	31,095.00	28,150.00	.....	1,320.24	63.80	3
Louisiana	47,315.53	3,578.26	50,893.79	35,500.00	.....	923.58	122.46	5
Missouri	18,535.36	534.80	19,070.16	16,350.00	.....	408.98	125.47	1
Nebraska	55,447.54	2,606.44	58,053.98	55,000.00	.....	993.19	431.54	5
New Mexico	8,242.92	1,890.14	10,133.06	8,550.00	10.00	191.65	57.18	1
North Arkansas	19,932.98	2,536.66	22,469.64	22,000.00	.....	374.41	142.44	2
North Texas	36,305.76	1,975.00	38,280.76	32,389.00	.....	900.00	150.00	3
Northwest Texas	33,058.54	2,102.60	35,161.14	26,500.00	.....	1,815.38	119.16	3
St. Louis	27,884.59	2,021.41	29,906.00	28,875.00	5.00	321.32	215.03	3
Southwest Mexican	592.69	.....	592.69	350.00	.....	115.43	45.09	
Southwest Missouri	30,086.82	2,518.11	32,604.93	30,370.00	25.00	782.65	282.39	3
Southwest Texas	39,289.83	3,113.60	42,403.43	33,500.00	.....	989.32	279.57	4
Texas	51,636.37	3,603.87	55,240.24	42,135.00	20.00	1,088.19	526.04	5
West Oklahoma	33,585.00	2,655.00	36,240.00	35,000.00	7.00	929.01	381.28	3
Totals	595,122.26	42,615.36	637,737.62	549,019.00	203.33	15,856.83	5,319.70	65
Southeastern:								
Alabama	38,535.23	2,437.15	40,972.38	37,000.00	.....	622.92	279.77	4
Cuba Mission	.....	.....	.....	.....	.....	.....	.....	
Florida	70,630.90	4,928.97	75,559.87	60,000.00	.....	2,370.60	292.46	7
Holston	43,908.89	5,344.41	49,253.30	45,000.00	155.50	2,158.21	258.22	5
Kentucky	27,344.87	2,655.13	30,000.00	28,500.00	.....	920.65	312.57	3
Louisville	26,506.76	2,842.50	29,349.26	27,700.00	.....	1,153.27	133.89	3

DIVISION OF TOTAL RECEIPTS

ral ations	Conference Work	Total on Appropriations 1945	Total on Appropriations 1944	Week of Prayer	Supplies	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
,366.97	.....	$ 12,366.97	$ 11,783.61	$ 794.85	$ 577.99	$ 19.04	$ 45.10	$ 13,803.95
,535.96	$ 3,300.00	82,835.96	80,045.09	2,162.24	4,341.99	50.00	717.00	90,107.19
,576.34	16,168.20	96,744.54	91,074.95	2,865.82	3,202.58	71.96	1,000.00	103,884.90
,123.34	4,494.00	72,617.34	67,204.86	2,924.58	2,492.25	51.60	1,015.00	79,100.77
,659.66	4,140.00	66,799.66	64,672.01	2,664.54	1,491.89	80.00	3,045.00	74,081.09
,673.40	2,930.00	59,603.40	58,978.52	2,433.73	1,737.62	57.17	216.00	64,047.92
,523.80	.....	28,523.80	26,213.27	702.19	752.40	23.71	.....	30,002.10
,488.77	.....	10,488.77	9,808.55	624.82	671.75	8.82	.....	11,794.16
,887.91	6,000.00	63,887.91	58,702.65	3,475.51	4,336.24	59.48	2,250.00	74,009.14
,374.62	23,499.27	131,873.89	128,961.61	4,079.65	4,802.56	95.00	4,518.47	145,369.57
,290.41	.....	32,290.41	30,621.18	1,070.94	1,395.90	27.85	54.25	34,839.35
,498.56	20.00	33,518.56	31,061.37	1,050.30	1,304.14	44.40	5.00	35,922.40
,201.70	2,996.00	31,197.70	28,234.99	2,051.93	1,341.53	36.97	153.75	34,781.88
,140.57	13,675.00	160,815.57	162,824.82	4,141.01	5,340.52	157.50	24,641.35	195,095.95
,716.38	6,205.00	97,921.38	95,425.07	1,601.12	1,660.43	68.75	10.70	101,262.38
,887.91	2,000.00	31,887.91	28,892.06	1,948.90	1,786.14	25.00	.....	35,647.95
,135.60	400.00	38,535.60	35,664.94	1,683.31	2,220.44	38.50	303.00	42,780.85
,473.96	1,606.57	16,080.53	14,832.44	706.91	324.25	24.95	20.00	17,156.64
,746.68	.....	26,746.68	25,370.30	1,341.70	565.25	30.26	.....	28,683.89
,302.54	87,434.04	1,094,736.58	1,050,372.29	38,324.05	40,345.87	970.96	37,994.62	1,212,372.08
,602.21	8,696.48	82,298.69	86,415.81	4,429.18	2,644.78	76.50	615.00	90,064.15
,647.48	500.00	39,147.48	39,678.83	958.20	1,287.01	35.00	700.00	42,127.69
,597.02	6,441.99	43,039.01	42,028.63	871.53	1,437.35	46.83	2,354.50	47,749.22
,964.24	10,878.24	51,842.48	54,607.81	1,218.16	1,545.10	41.60	5,534.02	60,181.36
,354.83	4,625.00	43,979.83	46,305.91	1,238.41	1,409.65	34.04	184.34	46,846.27
,245.87	583.00	6,828.87	6,729.55	408.39	62.25	.....	.....	7,299.51
,877.49	6,000.00	28,877.49	27,323.36	286.07	1,939.48	28.20	4,696.95	35,828.19
,420.28	2,250.00	15,670.28	14,597.22	433.66	511.41	15 00	.....	16,630.35
,931.48	.....	4,931.48	4,812.34	164.20	55.50	8.75	.....	5,159.93
,723.39	4,250.01	35,973.40	40,504.11	892.61	997.81	37.80	15.00	37,916.62
,401.13	.....	29,401.13	28,600.15	808.73	846.40	23.00	34.00	31,113.26
,038.93	2,700.00	40,738.93	38,542.34	829.52	1,632.53	34.20	148.00	43,383.18
,337.80	2,475.00	42,812.80	41,426.49	1,088.60	685.25	41.75	383.40	45,011.80
,665.38	.....	22,665.38	22,605.74	951.25	249.15	109.00	281.46	24,256.24
,602.84	4,380.58	26,983.42	25,071.99	1,005.69	949.65	43.32	30.71	29,012.79
,489.22	10,972.05	66,461.27	69,708.23	2,371.96	2,715.43	44.37	136.59	71,729.62
,936.49	13,065.00	85,001.49	83,617.96	3,000.11	2,346.79	57.00	829.61	91,235.00
,625.20	.....	35,625.20	33,536.92	632.44	878.27	38.00	428.57	37,602.48
,550.42	8,200.00	77,750.42	67,995.47	7,974.22	6,370.22	66.50	74.71	92,236.07
,985.96	5,300.00	35,285.96	37,566.48	721.45	738.47	70.00	110.00	36,925.88
30.00	.....	30.00	35.00	.....	.....	.....	.....	30.00
,027.66	91,317.35	815,345.01	811,710.34	30,284.38	29,302.50	850.86	16,556.86	892,339.61
,707.91	2,575.00	71,282.91	64,409.86	3,923.86	5,836.84	61.60	739.83	81,845.04
,617.18	.....	38,617.18	34,488.33	4,808.29	3,494.24	20.57	1,653.73	48,594.01
,633.65	.....	25,633.65	22,691.41	3,106.60	2,150.78	19.53	50.00	30,960.56
437.83	.....	437.83	362.54	21.17	.....	2.00	.....	461.00
,137.88	4,701.41	46,839.29	40,463.58	2,058.08	3,209.84	50.00	110.00	52,267.21
,479.04	.....	32,479.04	31,020.88	3,430.67	1,778.69	18.44	350.00	38,056.84
,939.83	.....	51,939.83	46,642.23	5,515.90	6,733.43	21.80	.....	64,210.96
,604.61	.....	19,604.61	18,313.25	2,341.28	999.07	21.56	108.08	23,074.60
,278.71	4,200.00	59,478.71	51,331.10	2,766.24	5,057.03	85.17	820.00	68,207.15
,391.89	.....	10,391.89	8,093.03	1,427.50	831.40	20.20	125.00	12,795.99
,986.49	.....	22,986.49	22,045.32	3,294.67	1,974.65	25.00	1,857.72	30,138.53
,330.76	.....	39,330.76	33,886.00	5,532.89	2,890.86	23.75	2,219.85	49,998.11
,095.68	.....	37,095.68	30,628.05	6,006.78	5,679.31	18.90	25.95	48,826.62
,447.35	.....	30,447.35	29,804.48	3,006.18	3,488.13	25.00	.....	36,966.66
753.21	.....	753.21	560.45	401.71	11.07	22.14	.....	1,188.13
,444.97	2,250.00	33,694.97	31,663.60	2,569.59	2,597.01	30.47	.....	38,892.04
,672.32	.....	43,672.32	32,999.87	6,574.39	4,263.63	.....	275.00	54,785.34
,874.47	.....	56,874.47	47,896.96	7,375.83	7,003.09	28.43	100.00	71,381.82
,557.29	.....	37,557.29	34,572.25	3,746.63	3,790.50	29.02	25.00	45,148.44
,391.07	13,726.41	659,117.48	581,873.19	67,908.26	61,789.57	523.58	8,460.16	797,799.05
,875.07	.....	41,875.07	40,190.14	9,485.44	1,059.68	42.00	12.00	52,474.19
.....	.....	.....	32.80	.....	.....	.....	.....	.....
,222.93	.....	78,222.93	76,697.66	8,217.64	6,556.67	40.00	300.00	93,337.24
,825.23	.....	51,825.23	43,851.81	11,273.47	1,004.97	40.00	2,025.00	66,168.67
,233.22	.....	31,233.22	31,176.37	4,120.68	2,302.51	21.95	2,209.62	39,887.98
,636.42	.....	30,636.42	26,445.82	4,453.20	1,801.17	19.45	.....	36,910.24

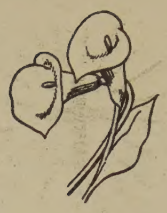
FINANCIAL CONFEREN

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISS

Henrietta G

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS							
	Adult	W. S. G.	Paid on Pledge 1945	Total Pledged 1945	Student	Youth	Children	Tota Appropr 19
Southeastern (Continued):								
Memphis	$ 37,821.72	$ 3,394.67	$ 41,216.39	$ 37,000.00	.....	$ 839.91	$ 212.35	$ 42,
Mississippi	36,062.79	2,540.62	38,603.41	30,000.00	$ 28.76	890.34	151.14	39,
North Alabama	53,120.57	3,809.43	56,930.00	50,000.00	.....	1,493.31	266.15	58,
North Carolina	56,456.30	5,633.62	62,089.92	54,500.00	.....	1,308.14	371,35	63,
North Georgia	57,882.19	9,947.81	67,830.00	58,800.00	.....	2,011.63	954.98	70,
North Mississippi	25,465.05	2,191.04	27,656.09	25,000.00	.....	1,475.98	98.90	29,
South Carolina	28,655.16	1,689.15	30,344.31	26,000.00	10.11	759.06	98.24	31,
South Georgia	65,955.48	4,759.10	70,714.58	55,000.00	.....	1,499.29	185.91	72,
Tennessee	39,234.32	3,220.20	42,454.52	37,200.00	2.00	1,018.26	182.26	43,
Upper South Carolina	29,035.68	2,611.97	31,647.65	28,600.00	.....	2,156.51	97.86	33,
Virginia	102,852.23	3,724.08	106,576.31	76,000.00	.....	5,433.41	294.39	112,
Western North Carolina	60,462.22	6,803.34	67,265.56	58,000.00	.....	1,697.19	307,26	69,
Totals	799,930.36	68,533.19	868,463.55	734,300.00	196.37	27,808.68	4,497.70	900,
Western:								
Alaska Mission	250.00	.....	250.00	250.00	.....	.....	.....	
*California	48,605.27	1,827.40	50,432.67	40,000.00	40.00	988,72	275.64	51,
Colorado	23,251.54	2,091.99	25,343.53	21,500.00	.....	311.03	445.86	26,
Hawaii	688.96	.....	688.96	.....	.....	91.00	.....	
Idaho	7,372.52	295,86	7,668.38	6,050.00	.....	106.01	15.63	7,
Latin American Provisional	29.00	.....	29.00	.....	.....	.....	.....	
Montana	7,795.36	390.10	8,185.46	7,000.00	.....	143.08	161.52	8,
Oregon	21,193.24	982.22	22,175.46	18,500.00	.....	817.73	197.97	23,
Pacific Northwest	39,035.40	1,480.15	40,515.55	31,800.00	.....	1,056.09	564.37	42,
Southern California-Arizona	136,923.51	4,957.92	141,881.43	125,000.00	.....	1,943.58	1,230.26	145,
Utah	1,221.02	21.25	1,242.27	1,124.00	.....	86.97	9.35	1,
Wyoming State	3,878.74	188.50	4,067.24	3,000.00	.....	70.06	5.20	4.
Totals	290,244.56	12,235.39	302,479.95	254,224.00	40.00	5,614.27	2,905.80	311,
Central:								
Atlanta	841.20	127.60	968.80	900.00	.....	116.82	20.86	1,
Central Alabama	1,042.75	37.20	1,079.95	800.00	.....	9 00	46.75	1,
Central West	552.00	48.00	600.00	600.00	4.00	40.00	20.00	
Delaware	3,963.03	203.05	4,166.08	3,900.00	.....	220.00	44.17	4,
East Tennessee	632.74	34.00	666.74	500.00	.....	.....	20.00	
Florida	328.00	35.10	363.10	285.00	10.00	37.00	12.00	
Lexington	3,722.50	359.75	4,082.25	4,050.00	.....	74.19	37.00	4,
Louisiana	1,601.02	109.00	1,710.02	1,630.00	.....	41.00	15.50	1,
Mississippi	397.37	36.00	433.37	380.00	.....	6.00	.....	
North Carolina	876.13	111.00	987.13	926.10	.....	40.95	75.00	1,
Savannah	275.00	.....	275.00	200.00	.....	5.00	3.00	
South Carolina	1,108.50	46.00	1,154.50	1,167.00	25.00	41.00	34.68	1,
South Florida	200.00	7.00	207.00	200.00	.....	.....	2.00	
Southwest	465.00	.....	465.00	425.00	.....	.....	.....	
Tennessee	1,000.25	35.20	1,035.45	700.00	.....	55.25	23.00	1,
Texas	1,585.49	133.50	1.718.99	1.150.00	.....	65.12	19.00	1,
Upper Mississippi	222.00	.....	222.00	.....	9.50	.....	.....	
Washington	3,320.05	563.70	3,883.75	3,000.00	.....	109.79	53 76	4,
West Texas	465.00	64.45	529.45	588.50	13.00	25.00	8.00	
Totals	22,598.03	1,950.55	24,548.58	21,401.60	61.50	886.12	434.72	25,
China Mission	.....	.....	.....	.....	.....	.....	.....	.....
Uruguay	.....	.....	.....	.....	.....	.....	.....	.....
Totals from Conferences	3,470,415.52	198,572.62	3,668,988.14	3,233,732.60	698.48	104,310.65	33,139.04	3,807,1
Other Income on Appropriations:								
Deaconess Pensions	.....	.....	.....	.....	.....	.....	.....	.....
Enrolled Missionary Pension Fund	.....	.....	.....	.....	.....	.....	.....	.....
Miss'ry and Deac. Temporary Disability F'd	.....	.....	.....	.....	.....	.....	.....	.....
Income from Uniting Organizations	.....	.....	.....	.....	.....	.....	.....	.....
Miscellaneous and Gifts on Appropriations	.....	.....	.....	.....	.....	.....	.....	.....
Student Fund	.....	.....	.....	.....	.....	.....	.....	.....
Other Designated Expendable Receipts:								
Institutional Income	.....	.....	.....	.....	.....	.....	.....	.....
Miscellaneous	.....	.....	.....	.....	.....	.....	.....	.....
Refunds	.....	.....	.....	.....	.....	.....	.....	.....
Transients	.....	.....	.....	.....	.....	.....	.....	.....
Grand Totals	$3,470,415.52	$198,572.62	$3,668,988.14	$3,233,732.60	$698.48	$104,310.65	$33,139.04	$3,807,1

*This total includes $25.00 from California Oriental Mission.



ORT FOR YEAR—1945

HURCH EXTENSION—THE METHODIST CHURCH

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DIVISION OF TOTAL RECEIPTS

eral iations	Conference Work	Total on Appropriations 1945	Total on Appropriations 1944	Week of Prayer	Supplies	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
2,268.65	.....	$ 42,268.65	$ 40,784.45	$ 7,300.26	$ 2,003.47	$ 27.50	$ 113.18	$ 51,713.01
9,673.65	.....	39,673.65	35,798.55	5,487.41	2,189.91	20.00	.....	47,370.97
3,689.46	.....	58,689.46	57,273.39	6,224.45	2,996.60	40.09	142.20	68,092.80
3,769.41	.....	63,769.41	58,609.83	9,437.72	3,402.43	50.00	463.11	77,122.67
0,093.86	702.75	70,796.61	67,041.07	6,373.77	7,150.00	150.00	3,480.75	87,951.13
9,230.97	.....	29,230.97	28,054.46	4,401.57	1,041.27	19.18	.....	34,692.99
1,211.72	.....	31,211.72	30,037.52	3,863.05	1,301.66	12.14	65.00	36,453.57
2,399.78	.....	72,399.78	65,828.77	8,373.17	4,061.50	32.00	2,151.25	87,017.70
5,896.80	7,760.24	43,657.04	37,758.52	4,110.37	1,980.05	20.66	83.30	49,851.42
3,902.02	.....	33,902.02	31,554.12	3,910.44	2,071.33	23.20	1,828.84	41,735.83
2,304.11	.....	112,304.11	109,205.65	14,814.30	6,386.16	.....	155.00	133,659.57
9,270.01	.....	69,270.01	70,478.94	7,353.78	8,653.59	50.58	6,701.65	92,029.61
2,503.31	8,462.99	900,966.30	850,819.87	119,200.72	55,962.97	608.75	19,730.85	1,096,469.59
250.00	.....	250.00	211.85	24.49	.....	1.00	.....	275.49
0,537.03	1,200.00	51,737.03	46,000.90	2,427.43	3,098.01	34.87	103.50	57,400.84
2,864.90	3,235.52	26,100.42	25,184.27	1,201.20	2,397.62	25.00	30.00	29,754.24
779.96	.....	779.96	823.90	.....	.....	.....	.....	779.96
7,790.02	.....	7,790.02	7,077.13	331.47	446.00	6.42	.....	8,573.91
29.00	.....	29.00	.....	.....	.....	.....	.....	29.00
8,240.06	250.00	8,490.06	8,253.32	536.24	932.52	10.09	13.86	9,982.77
22,191.16	1,000.00	23,191.16	23,012.10	1,049.84	1,749.12	18.90	111.00	26,120.02
36,086.66	6,049.35	42,136.01	38,101.44	2,305.27	2,733.72	27.61	375.50	47,578.11
00,917.71	44,137.56	145,055.27	141,213.24	5,247.23	7,207.05	60.00	15,407.58	172,977.13
1,338.59	.....	1,338.59	953.70	49.07	49.85	6.55	.....	1,444.06
4,142.50	.....	4,142.50	3,533.52	307.50	63.00	4.00	14.00	4,531.00
55,167.59	55,872.43	311,040.02	294,365.37	13,479.74	18,676.89	194.44	16,055.44	359,446.53
1,106.48	.....	1,106.48	929.77	58.31	141.75	3.50	.....	1,310.04
1,135.70	.....	1,135.70	901.56	58.25	46.25	1.66	10.00	1,251.86
664.00	.....	664.00	646.55	153.56	72.00	2.10	.....	891.66
3,241.88	1,188.37	4,430.25	4,199.71	197.31	205.00	10.00	.....	4,842.56
686.74	.....	686.74	790.92	73.26	.....	.....	10.00	770.00
422.10	.....	422.10	477.38	37.00	75.00	2.50	.....	536.60
4,193.44	.....	4,193.44	4,052.00	70.00	40.00	15.00	.....	4,318.44
1,766.52	.....	1,766.52	1,263.92	2.25	134.50	.....	.....	1,903.27
439.37	.....	439.37	415.67	43.00	5.00	14.75	.....	502.12
1,103.08	.....	1,103.08	1,019.10	63.53	239.50	7.00	.....	1,413.11
283.00	.....	283.00	299.55	21.60	75.50	1.50	.....	381.60
1,255.18	.....	1,255.18	799.97	3.00	28.00	15.00	.....	1,301.18
209.00	.....	209.00	200.00	48.10	25.10	1.65	12.30	296.15
465.00	.....	465.00	381.00	22.71	25.00	1.25	.....	513.96
1,113.70	.....	1,113.70	896.34	18.00	124.64	2.50	.....	1,258.84
1,803.11	.....	1,803.11	1,313.40	170.54	154.30	4.25	.....	2,132.20
231.50	.....	231.50	262.70	3.00	.....	10.00	.....	244.50
4,047.30	.....	4,047.30	4,162.36	270.26	95.95	12.00	.....	4,425.51
575.45	.....	575.45	385.22	112.00	41.50	.....	.....	728.95
24,742.55	1,188.37	25,930.92	23,397.12	1,425.68	1,528.99	104.66	32.30	29,022.55
.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....
49,134.72	258,001.59	3,807,136.31	3,612,538.18	270,622.83	207,606.79	3,253.25	98,830.23	4,387,449.41
50,741.46	.....	50,741.46	56,549.01	.....	.....	.....	.....	50,741.46
515.90	.....	515.90	553.17	.....	.....	.....	.....	515.90
2,630.00	.....	2,630.00	1,898.00	.....	.....	.....	.....	2,630.00
14,104.23	.....	14,104.23	6,775.54	.....	.....	.....	.....	14,104.23
7,674.06	.....	7,674.06	18,397.88	.....	.....	.....	.....	7,674.06
675.46	.....	675.46	.....	.....	.....	.....	.....	675.46
76,341.11	.....	76,341.11	84,173.60	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	132,619.66	132,619.66
.....	.....	.....	.....	55.70	609.92	.....	96,205.10	96,870.72
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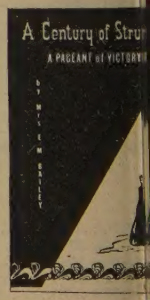

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